San Francisco, 1 : March 1900

THE PACIFIC

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A religious and family paper

Volume XLIX *Number 9*

Naomi's Question to Ruth.

"WHERE hast thou gleaned to-day?"
'Tis a voice of the olden time,
Awakening echoes from far away,
To surge in a solemn chime.

"Where hast thou gleaned to-day?"
Bring the searching question home;
The distant hills are growing gray
In the gathering night shade's gloom.

"Where hast thou gleaned to-day?"
The harvest indeed is great;
The Lord of the harvest pray,
The fields for the gleaners wait.

"Where hast thou gleaned to-day?"
Hast thou followed those who reap,
Or do the fields by thy delay
Their scattered stalks still keep?

"Where hast thou gleaned to-day?"
Hast thou sat with folded hands,
Or idly loitered by the way,
Aloof from the reaper bands?

The fields stretch far and wide,
And, before we kneel to pray,
May we ask at each eventide,
"Where have I gleaned to-day?"

Whiting Bancroft.

Published Weekly at the Y. M. C. A. Building, by the San Francisco, Publishing Company of the Pacific.

THE PACIFIC

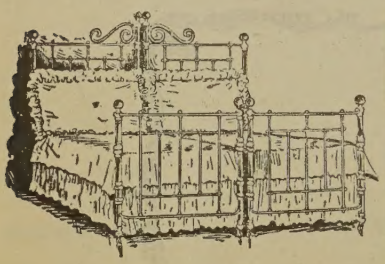
Established 1851.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00



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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . without partiality and without hypocrisy"

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, 1 March, 1900

Builders.

"We are builders, and each one
Should cut and carve as best he can.
Every life is but a stone;
Every man shall hew his own;
Make or mar shall every man."

A great editor, Mr. Dana of the New York Sun, once said to the men of his staff: "You've got to square this paper with God Almighty and the Judgment day every day you live, and that's the only way to edit a paper." It is the only way to do any work in life. Every man has to square every day's work with God and the Judgment day. And none but good, true work will stand that squaring time.

Some very inconsiderate words have been uttered and printed concerning Mr. Sheldon's newspaper experiment, to be made in Topeka, Kansas, next month. Among these is that of the San Francisco Chronicle, when it says: "The price of the Topeka Capital is to be doubled the week the Rev. Dr. Sheldon, author of 'In His Steps,' will edit it. In doing so, Mr. Sheldon has forgotten to ask the question, 'What would Christ have done?'" The facts are that Mr. Sheldon proposes to publish a paper for which the expense of publication will be several times what the expense is for the paper as it is now published. All who know Mr. Sheldon are well aware that he tries to ascertain, under all circumstances, what Christ would have done under similar circumstances, and then heroically endeavors to do that. But the advance in the price of the paper for that week opened up the way for a "smart" newspaper paragraph; and the Chronicle walked therein with extreme inconsideration. Either this, or with the deliberate intent of thrusting at Mr. Sheldon, without regard to the facts. For some reason our daily newspapers greatly delight in tripping up the clergymen. And quite often they make as bad a slip as the Chronicle has made in its reference to Mr. Sheldon.

What is called "The Soldiers' New Testament" has been published recently in England. Its distinctive feature is in its size, which is such as to adapt it to carriage in the pocket. Lord Wolseley, the Commander-in-Chief, says: "In my opinion there could be nothing more suitable for the spiritual comfort of a soldier on active service than this Testament. The size permits him always to carry it in his khaki jacket pocket, and each soldier who possesses a copy will have something of far higher value to him than the proverbial marshal's baton." England is doing her soldiers good service in providing for them such a New Testament as can be most conveniently carried by them at all times and under all circumstances. On the battle-field, as nowhere else, many a man prizes the book of God. In the stress of some of the battles in our recent war with Spain the American soldiers, throwing away almost everything that encumbered them, clung to their Bibles. And during our Civil war a soldier was found dead on a battle-field with his open Bible lying upon his breast and his finger resting upon the Twenty-third Psalm. His soul had rested in that, and thus resting his spirit had gone back to the God who had given it.

The remains of General Lawton rest now on the heights of Arlington. Thousands of the men who gave their lives for the preservation of the Union in the days from 1861 to '65 sleep there also. Lawton's heroic career began in those days; it ended in defense of the nation when insurrection threatened it in the Philippines. As his body passed across the continent toward its last resting place those who served under him and with him in the Civil War, and later, gathered here and there to honor his memory. The Rev. J. B.

Rodgers, a Presbyterian missionary in Manila, writes concerning him: "I doubt if you can realize the grief that is felt here over this loss to the American arms. General Lawton was an ideal soldier and the soldiers adored him." It is worthy of note in this connection that General Lawton was a Christian, being a member of a church in Washington. The Christian profession of a large number of men prominent in the army and navy has been brought to the special notice of the people during our war with Spain and the insurrection in the Philippines. "Have any of the rulers and chief priests believed on him?" was a question asked when Christ was on the earth. Some of the chief men had believed on him then, but not many. Notably there were Nicodemus and Joseph of Arimathea. But very many have believed on him since then, and at the present time the church of Christ has as its adherents a large number of the men of rank and achievement.

Splendid Testimony.

A notable pastorate in the city of London was brought to a close a few weeks ago. It was that of the Rev. Dr. J. Guinness Rogers, who, for thirty-five years, had occupied the pulpit of the Grafton Square church and had so ministered to that people as to greatly endear himself to all. On the Sunday when Dr. Rogers preached his farewell sermons there were many important and significant utterances. Very appropriate for such an occasion was the text for the morning sermon, "And thou shalt remember all the way which the Lord, thy God, led thee these forty years." The sermon which was given could not fail to establish all who heard it more fully in the love and service of God. In the choice of text for the evening service there is great suggestiveness to the whole world. It was the words of the Apostle Paul—"I determined not to know anything among you but Jesus Christ and him crucified." Fifty-four years before that date, Dr. Rogers said that he had taken those words as a motto for his ministry. Six years later, when he entered on his pastorate at Ashton, in the quiet and secrecy of his own closet, he said that he had repeated his vow to know among his people only Christ and him crucified. When, still later, he had come to the church in which he had ministered for thirty-five years, Dr. Rogers renewed that vow; and, standing there in that pulpit the last Sunday in January, in the year 1900, he prayed that God would forgive him wherein he had failed to make this the one abiding law and rule of his preaching. He said also that if it were possible to put more intense feeling into the resolve, if it were possible to give with greater energy than ever his testimony, the one thing he would say to every young minister called to some church would be, "Whatever else you do, preach Christ and him crucified."

Standing there in all the experience and strength of those fifty-four years of successful, blessed ministry; capable of weighing with accuracy the claims of Christianity in the nineteenth century, and the relation of Jesus of Nazareth thereto, Dr. Rogers has given an exceedingly valuable testimony.

It is worth while that ministers and others all over the world should know what this veteran preacher thinks as he, at the age of seventy-seven, steps aside from the active work of the ministry. The vow which he registered long ago, to know only Christ and him crucified, he reaffirms now in an age when the press will publish it in every part of the world, and thus exalts, in laying down the work of a pastor, Him whom it had been his one aim to exalt in the consecrated labor of more than a half a century.

It is worthy of note that another great London preacher not long ago exalted in like manner Him who was crucified at Golgotha. It was noble testimony, testimony well worth repeating, that was given by Dr. Joseph Parker when he said: "Looking back upon all the checkered way, I have to testify that the only preaching which has done me good is the preaching of a Savior who bore my sins in his own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Savior, not as a sublime example, but as the Lamb of God that taketh away the sin of the world."

We pick up here an ancient book in which is printed an old-time sermon, and we read the stirring words: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you

whole. And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved."

Here is the testimony of one who was in close companionship with Jesus of Nazareth during his earthly ministry; it is a testimony which the Apostle sealed with his life, a testimony on which were laid the foundations of the church of Christ upon the earth.

Is there any other name in which there is salvation? If there is the centuries have failed to reveal it. For nineteen hundred years Jesus of Nazareth has been the one great transforming power both for individuals and nations. And to-day as never before the thought of the world centers around Bethlehem and Calvary.

Professor Wright and Science and Revelation.

All the investigations and discoveries of recent years in the scientific world have served to bring science and revelation into greater harmony. Many of the positions taken by scientists some years ago have more recently been shown to be untenable. In his address at the meeting of the Congregational ministers of San Francisco and vicinity last Monday Professor George Frederick Wright of Oberlin, whose studies and investigations have made him one of the recognized authorities in geological lines, showed that there is nothing in geology to lead to any serious modification of theological views. As to the antiquity of man, he said that there was every reason for the belief that fifteen thousand years would cover it, and coinciding with such theologians as Hodge, he said that that amount of time need not disturb any one.

Speaking on "Evolution as a Fad in Science and Theology," Professor Wright showed that there had been no advance in civilization by resident forces, that neither Darwinism nor anything else can be run without God back of it, and that our theory of converting the world is the only one that has any historical basis. Evidently the only evolution this consecrated scholar recognizes is that which has God behind it, and in his opinion it is revolution rather than evolution that is bringing the world up into the light and life of God.

It was good to hear falling from his lips such words as these: "I believe in miracles—the miracles of the Old Testament. We've got to hold on to them if we hold to the power of God. Man was not made to go alone. He was made to be a companion of God, to have God's co-operation and to co-operate with God."

Speaking in the evening at the Congregational Club meeting in the First church in Oakland, Professor Wright said he was going to Siberia with the hope that he might there and in the valley of the Euphrates get additional evidence as to the harmony of science and revelation. By studying what seemed to be a rapid subsidence and emergence of land in those regions where the human race had its beginnings, it was hoped that new light would be shed on the flood of which the Bible gives record.

Among the important services rendered to the world by this theological seminary professor was that by his study of the retrogression of Niagara. This showed the retrogression to be as rapid as four or five feet a year, and the time limit for the formation of Niagara from seven thousand to ten thousand years. Accordingly, another of the so-called evidences of the interminable lengths of geological time had to be surrendered.

Now this Christian scholar goes out on a trip around the world, hoping that by careful observation there may come to him yet greater evidence in support of the positions to which he and other scholars have already, by patient research, arrived. And he goes confident that nothing will be found at least to weaken the belief that the same great mind is speaking to man in the rocks and in the Book of Books, and that eventually all will look reverently through both up to him as the giver and sustainer of life.

When the Chinese mission house was built at Fresno more than one hundred non-Christian Chinese made subscription to the building fund. At the recent annual meeting of the California Socety it was said in one of the reports: "This betokens a change of sentiment on their part toward Christianity that is highly encouraging. And this change and this particular token of it has appeared elsewhere, during the year now under review, for the first time in the history of our work."

Seattle has eleven Congregational churches. Nearly all of them are well located.

Notes.

The trustees of Plymouth church, Seattle, have announced their intention to raise $5,000 to pay this year on the indebtedness on their building.

The Pacific Coast Church Building Society field, of which the Rev. H. H. Wikoff is Secretary, includes 446 churches in nine states. Contributions were made by 297 of these churches last year.

According to reports made to the Church Building Society there will soon be urgent need of aid in building houses of worship in nine places in Washington, seven in Oregon and three in California.

Professor Foster of Pacific Theological Seminary left this week for Princeton, New Jersey. His lectures before the students of Princeton Theological Seminary will begin the 12th of March. Subject: "The Contribution of Christian Experience to the System of Evangelical Doctrine."

It is exceedingly important that the churches and friends of Pomona College make it possible for the college to close the present fiscal year without any deficit. A good financial showing for the year will in all probability bring to it a little later some donations of large value. President Ferguson spent Sunday, February 18th, at Riverside, and received a contribution of $180, of which $100 came from the pastor. One member of the church subscribed $1,000, to be paid before the close of this fiscal year.

A friend of Pomona College writes that he has read with interest the articles in The Pacific in reference to the consolidation of colleges in Southern California. He is of opinion that one college is all that Southern California needs, and that the agitation of the question is in the interests of Pomona College. He states that a number of prominent Presbyterians and Methodists have said that their institutions ought to be consolidated with Pomona, and that they would not make contributions for their support unless their officers were willing to consider favorably a proposition for consolidation.

It has been left to the Western Educational Association to suggest a president for Salt Lake College. The Rev. Clarence T. Brown of the First Congregational church, Salt Lake City, attended, in the interests of the college, a recent meeting of this Association in Chicago. He returned with encouragement for all the friends of the college. The Salt Lake Tribune says: "The financial difficulty having been bridged, the need for a president is not so urgent as heretofore, as the school is under the supervision of the dean of the faculty, Rev. J. Newton Brown, and is considered to be in excellent hands."

When word was received last from Prince Henry Nanpei of Ponape, he was rejoicing over the coming of the Germans to the island. He said: "We feel quite sure the Germans will not harass and interfere with our Christian work as the Spaniards always have done. In a letter to the Rev. Stephen Emerson of Honolulu he said: "The people are very anxious that an American minister be sent to the islands. Please use your powerful influence with the mission board to that effect." The seating capacity of the new church building, which was dedicated in September, is about 600. Concerning this Nanpei wrote: "We are very glad it is completed; it was a great eyesore to the Spanish—they used many threats to raze it to the ground; but through God's mercy we have been allowed to finish it unmolested." Thus do the Protestant Christians of Ponape thank God and take courage.

Among the persons who a few years ago were doing noble foundation work in Washington was the Rev. Dr. R. A. Beard, for several years Superintendent of Home Missions in that state. A throat trouble laid him aside from the work in Washington for a while, and led to a rest in the East for a year. After that he took the Presidency of Fargo College, in North Dakota. But during his stay in the East, Pilgrim church of Nashua, New Hampshire, had become acquainted with him. When its pulpit was vacant a little later a hearty call was extended Dr. Beard. This was declined, but a second and more urgent call several months later was accepted. This pastorate continued until he was called to Cambridge, Mass., in 1897, to succeed the Rev. Dr. David N. Beach. The Boston Journal of recent date says that Dr. Beard "is continuing in Cambridge his record of efficiency, and has made there for himself a reputation as an able preacher and loving pastor." As a man and a clergyman he is said to be "one of whom any church and any city may well feel proud. He is energetic, wise and careful, and a born leader of men." It is further said: "Dr. Beard has always tried to make his churches a religious force for practical ends, not only for the improvement of the individual members of the society, but of the society as a whole. He stands for the enforcement of law and for clean politics." It was a pleasure to the present writer to look again into the face of this consecrated Christian man, from a picture in a recent number of the Boston Journal, and to read these and other words concerning his work in Cambridge. No one who had part in the Congregational work in Washington from 1887 to 1891 will ever forget the enthusiasm Dr. Beard put into the Home Missionary work, and the cheer and inspiration carried by him to every field in the state.

Chronicle and Comment.

Rear Admiral Sampson wisely declined the presidency of the Massachusetts Institute of Technology, believing himself better suited to the navy.

Three-fourths of the million-guinea fund the English Methodists planned to raise as a closing century offering for gospel work are in bank already.

A recent census shows the population of Honolulu to be about 45,000. By nationalities the figures are as follows: Hawaiians, 12,820; Chinese, 10,741; Japanese, 7,298; Portugese, 5,466; other foreigners, 7,927.

Some one says, "If boys could be brought up by their grandmothers, they would have a better time and behave worse." Perhaps in some cases, but not in all. It is evident that many fathers and mothers would have succeeded better in the training of their children if they had dealt with them as they dealt in later years with their grandchildren.

The Kaumakapili church building at Honolulu, which was accidentally burned recently, cost with its furnishings about $65,000. The Honolulu Friend says: "We suppose that it will be the duty of the Government to restore the building, as they indirectly caused its destruction. The walls and towers are standing complete, in apparently unimpaired solidity, which will greatly reduce the cost of restoration."

Indiana newspapers have been unsparing in their denunciation of the landlord of the hotel Doxey at Anderson, who refused a room recently to Booker T. Washington. But there is only one hotel of that sort in the city of Anderson. When the committee of the club for which Mr. Washington was to speak made application at another hotel, The Anderson, the landlord reserved the best room in his house for the distinguished man.

Some men get so puffed up by success that their influence becomes greatly weakened. You can tell the material of a man by the way he takes success. "Celebrity sobers a wise man; but notoriety makes a fool bigger than ever." Some one once asked Mr. Moody, "Do not you ever get 'set up' a little by the honors piled upon you in all parts of the world?" His reply was, "If I am 'set up' for one moment, I am set down the next."

The capitol at Washington cost originally $2,750,000. The rebuilding after its destruction in part by the British, and the different enlargements and improvements, have brought the whole cost up to $19,235,000. Other additions now planned will bring the total cost up to $22,000,000. Although the Senate and House rooms cost originally $8,000,000, they have been found inadequate, and ninety-three rooms will be added to those accommodations by the additions now recommended. The capitol building does not represent any single original plan, but it is a result of piecemeal work, parts being added as occasion demanded. Nevertheless, it is one of the grandest buildings of the world. In a manner somewhat similar has been built up the great expanse of country now comprised in the United States. Piece after piece was taken on, until finally ours stands as one of the greatest nations and countries of the world. Were George Washington permitted to come back to the earth, he would stand astounded before that splendid building on the Potomac and the magnificent reach of our present territory.

The interests of Canadian Congregationalism were considered in London at a recent conference of the members and friends of the Colonial Missionary Society. Dr. Mackennal said that few people in England understood the greatness of the Dominion. "It was broader than the Atlantic and offered possibilities nowhere else to be found. To him it was a new Scotland, and if he were a young man and were asked to undertake work there he should give it his most sympathetic consideration. He believed that Canada had in some respects greater possibilities than the United States, and that the new century would see a large number of fresh settlers there. These they must be prepared to meet. What was wanted was not so much scholars as preachers, but preachers who had received a sound education. He wished the home churches would supply six men who would be content to work among a few people, and that for some years." Mr. Evans Spicer, who came as far west last year as British Columbia, said that the Society had acted wisely in sending its Secretary out to investigate as to the needs, which were great. When the matter had been thoroughly canvassed the following resolution was unanimously adopted: "That this conference has heard with much pleasure of the Forward Movement proposed to be undertaken in the Northwest provinces of Canada by the Colonial Missionary Society (in conjunction with the Canadian Home Missionary Society), and assures its board of directors of its willingness to practically co-operate in any well-devised scheme that may be adopted." This will be good news to the Congregational people in Victoria and Vancouver, and to our churches all along the border in Washington. There are many Congregationalists in British Columbia, among them not a few Americans. Towns and cities are growing rapidly. And all that is needed for the building up of some strong churches is such missionary aid as is given in this country.

Among the Churches.

Pittsburg seeks the Christian Endeavor convention for 1901.

The Methodists expect their General Conference, to be held in Chicago in May, to bring 15,000 people to that city.

Only three of the Presbyterian ministers in Pittsburg went to hear Dr. Briggs when he lectured in that city recently.

A writer in the Herald and Presbyter considers "Elect Infants," and argues that "not all infants are elect," but that "all who die in infancy are elect."

The Roman Catholics will build a fine church building at Spokane, Washington, on the corner of Riverside avenue and Madison street. It will be cruciform, and will cost about $75,000. It is likely to be a stone structure.

Saloons are always up-to-date affairs. They ascertain what is attractive in a given locality and provide it. A missionary at Loomis, Washington, writes that one in that town has a five-hundred-dollar Chickering piano, and another a five-hundred-dollar music box.

In a recent lecture on "The Catholic Church and the Future of America," Dr. De Costa said that his conversion to Catholicism was not a matter of a day, but that for twenty-five years he had felt that he would end his days in the Roman Catholic Church.

The Rev. Dr. John D. Wells recently celebrated the semi-centennial of his pastorate in a Presbyterian church in Brooklyn. Dr. Cuyler says correctly concerning him that he was not installed on horseback and that such a phantom as a "dead-line" never crossed his pathway.

It is thought that the centenary offerings of the different churches raising "twentieth century" funds will amount to $50,000,000. The Christian Register says: "The cathedral-building period of the middle ages, which lasted several hundred years, grows pale before this sudden and spontaneous testimonial to the religion of faith, hope and love."

Among the ministers well along in years who are yet exerting a powerful influence in the pulpit is the Rev. Dr. Alexander Maclaren of Manchester, England. An English paper said of him recently that his influence is "more powerful than ever." For more than forty years he has preached in one pulpit, and in age he is several years past the three score point.

Cardinal Vaughan says that Professor St. George Mivart's heresies related to "the virginal birth of our Lord, the perpetual virginity of the Blessed Virgin, the gospel account of the resurrection, the immunity of our Lord's sacred body from corruption, the transmission of original sin, the right of the Catholic Church to interpret the sense of Scripture with authority, and the perpetual retention of the doctrines of the Church." The Cardinal says that the Pope has approved his decision, and that the excommunication of Professor Mivart is lasting until he revokes his statements.

The Rev. Dr. Dixon of the Baptist church preached recently in Brooklyn on Unitarianism. He said among other things: "I like to call things by their right name, and as I have preached sermons on the Methodist and other churches, regarding what they have done for the world, I see no reason why I should not speak on Unitarianism." He then continued: "Untarianism is an outright denial of the divinity of Jesus Christ. Some Unitarians speak of Jesus as divine, but they have a conception of a divine man. Some Unitarians, it is said, worship Christ. Such are better than their creed."

The Dunkard River Brethren at Lordsburg, in Southern California, are a peculiar religious colony. It is their aim to live as nearly as possible on what is derived from their own labor. They give the most literal interpretations to the Bible. They never go to law, and all their troubles are carried to the church for settlement. No jewelry is allowed; secular newspapers and magazines are not taken. The propriety of having photographs is questioned, it being feared that it may lead to idolatrous worship. Lordsburg, it is understood, was the name assigned to their town with the intent of making it indeed the Lord's burg.

The German Lutheran colony not far from Cedar Rapids, Iowa, is reputed to be worth $87,000,000. But no member of the colony, except the officials, ever handles any money. They don't need it. "Each person," says a writer in Our Day, "receives a yearly credit at the stores sufficient for his every need. When in need of anything he goes to the store and receives whatever he wants, to the extent of his allowance, which is always ample. When one is sick he calls the doctor and his call is followed by no bill of astounding proportions." This doctor gives his time to the colony as all others do, and receives all the necessaries of life and assurance of care in old age. All members of the colony are church members; laborers are employed who are subject to many of the rules, and who may become members after a probation. All members are required to attend church from 7 to 9 every morning and from 1 to 3 every afternoon, and for a half-hour every evening. All marriages have to be announced two years previous to the performance. Persons who do not conform to all the regulations are marched out by the colony policemen. The people are said to be generous, and to live together in a happy and contented manner.

The Seven Thousand Reserves.

A Sermon by Chas. R. Brown.

"I have left me seven thousand in Israel, which have not bowed the knee unto Baal." (1 King xix: 18.)

You recall the situation. The King of Israel had married a heathen woman, and when she came to live with the people of God she brought her heathen priests and idols with her. She was strong while her husband was weak, and presently it seemed as if her heathenism was carrying the day. More than eight hundred priests of Baal were being fed from the royal table. Elijah, the prophet of Jehovah, feared that true religion was doomed. He proposed a test, a trial by fire, on Mt. Carmel. Single-handed and alone, against four hundred and fifty of the false priests, he won a notable victory. This triumph of the truth was followed by a gracious rain upon the land, parched by long drought. It filled the hearts of the people with joy for "the heavens were black with clouds and wind, and there was a great rain." In their enthusiasm for the God of Elijah, and in an outburst of indignation against the false prophets, they rose up and slew the whole four hundred and fifty of them.

It was natural for Elijah to feel that such a decisive victory being won, the religion of the living God would be universally accepted. But Jezebel, the heathen queen, enraged by the slaughter of her priests, was all the more determined in her opposition. She swore by her gods that she would have the life of Elijah before a day passed. Then the prophet ran for his life. He "went a day's journey into the wilderness," and laid down, where we find him, in the text, under a juniper tree. He sobbed out his utter discouragement: "The children of Israel have forsaken Jehovah and thrown down his altars. His prophets have been slain with the sword. I only am left and they seek my life to take it away." And what does it matter, he seems to say—there is no hope for the world. "It is enough; take away my life." He lies there a thoroughly disheartened man, giving it all up and wanting to die. The majority of us have been there. In almost every man's back yard, there is a juniper tree, and occasionally he goes out, lies down under it, and utters a complaint like that of the prophet.

How did God deal with him? He sent a messenger, the account says, to feed him. The prophet was physically exhausted by the struggle on Carmel, and by his long flight into the wilderness. He needed "a cake baked on the coals and a cruse of fresh water." When we are tired and hungry, the cause of religion looks brighter after dinner. Then the messenger told him to lie down again and sleep. To tired men and women, whose nerves are unstrung, the world looks better next morning. Sleep "knits up the ravelled sleeve of care." Sleep is "sore labor's bath, a balm for hurt minds, chief nourisher at life's feast." Then the Lord gave him something definite and personal to do. It discourages any man to face the entire work of correcting all wrong, of relieving all misery, but he is cheered up when you lead him to one certain spot and give him a definite task about his own size. Elijah was told to go back and anoint a courageous young fellow named Jehu to be king over Israel, when the weak and wicked Ahab should be out of the way, and to train another young man called Elisha to be a prophet. The work of getting these two vigorous young natures in line for political and religious usefulness would cheer the heart of the old hero.

Then the Lord further encouraged him by reminding him of the reserves. There was a heathen queen on the throne; there was a great company of false prophets supported from the royal bounty; the knees of many were bowing to Baal, and the people of Israel, instead of worshipping at the altars of Jehovah, had thrown them down. All this was bad. But Elijah's statement that he was the only good man left was wide of the mark. Lying back, not called into the action that had taken place on Carmel, but awaiting orders, was a great body of reserves that he must not forget. "I have left me seven thousand in Israel which have not bowed the knee unto Baal."

That is what I want to preach about—the fact that the seven thousand are there, one reason why they have not counted for more, and the glorious victory that can be won when they are called out.

I understand why some people, pasturing their minds daily on the record of vice and crime, trouble and distress, which the newspapers give us, grow discouraged. They get the blues—deep navy blues—and assert that the world is growing worse rather than better. The facilities for telegraphing are so good, and the belief of newspaper men that the public wants the startling and exceptional is so strong, that we are made acquainted each day with most of the stealing, killing and adultery from Eastport, Maine, to San Diego and beyond. Those who go wrong, bowing the knee to Baal in some striking fashion, besmearing themselves all over with his unholy worship, are the ones to be written up. All the while the seven thousand clean, upright, godly people, worshipping quietly at the altars of truth, purity and kindness, are unnoticed. Seven thousand here and seven thousand there—they furnish no copy for the press; their names do not come before the public, but the fact that they are there makes it impossible that crime and ungodliness should ever defeat the progress of that kingdom of which there is to be no end.

Now and then a minister goes wrong. If he is a Protestant, his name, his picture and

the story of his fall will be in all the papers with headlines. He looms up conspicuous as Mt. Carmel above the plain of Esdraelon. You might think from the papers that of all the tribe of Levites who minister at the altar, this man only was left. The scoffers sneer at, and the pessimists tremble for, the purity of the church. But all the while seven thousand other ministers are honestly preaching the gospel, visiting the people, behaving themselves and laboring to make righteousness bear rule in the earth, without ever coming into public notice. This reserve force of disciples, neither betraying, doubting, nor denying their Lord, make it impossible that the cause of Christ should ever be utterly sold into the hands of its enemies.

The conspicuously righteous also sometimes draw attention to themselves in a way that leads us to overlook the reserves. Elijah stood out clear against the sky on the top of Carmel. To this day, as you ride across the plain of Esdraelon, you can see, shining in the sun, the white dome of the Moslem Wely, which marks the traditional spot where his altar was. The prophet stood there, like a mountain peak of fidelity to Jehovah, a kind of Mt. Blanc of righteousness. When he looked around and could not see any Matterhorn or Jungfrau to keep him company in his uprighteousness, he felt that he must be the only tower of strength left. But down in the quiet valleys, all the way from Dan to Beersheba, there were faithful Israelites. Hebrew farmers were plowing their fields in grateful remembrance of Jehovah, who had brought their race out of Egypt and given them the promised land for an inheritance. In simple homes, not at all like the palace where guilty Jezebel lived, Hebrew mothers were teaching thir children the Old Testament stories, singing them to sleep with the psalms of David, and placing on their tender lips the sacred name of Jehovah as they learned to lisp their prayers. Elijah forgot all this. Unless a man's righteousness rose fifteen thousand feet above the level of the sea, he did not count him. But the world is not built of mountain peaks; it is not made up of Elijahs. It would be dull living without the inspiration of their presence, but the wide interests of righteousness rest more upon the shoulders of those unnoticed and unnumbered people in the valleys, who are learning to do their plain duty in the sight of God and to do it well.

There are still "high places" in the land, where chosen prophets go up to stamp out the wickedness that defiles them, and to rebuild the altars of Jehovah. Abraham Lincoln went up and stood in one, until all the world knew there was a God in Israel and that four millions of his people had been led out of the house of bondage. Henry Ward Beecher stood in one, and when he stood there, you could see the pulpit of Plymouth church all over this country and England. He stood there until he won anew for the religion of Christ its right to live in the open air, untrammeled by bigotry or irrational dogmatism. Phillips Brooks stood in one until all the Episcopal clergy saw, rising up from the pulpit of Trinity church, Boston, an opportunity and a duty; they were called, not merely to wear their robes with dignity and read the service with grace, but to have the Spirit of the Lord upon them, anointing them to preach. Other instances occur to you where the Elijahs of industry, of philanthropy, of reform have ascended the high places, and have won such victories that the people fell upon their faces, crying with gratitude, "The Lord, he is God."

I do not forget nor underestimate any of these. An army would be nowhere without officers. The world would be lost without leaders. But officers are sometimes killed in action, and plain sergeants, without shoulder-straps, must step forward and take their places. When a great leader falls, or when the men of ten talents are few, the body of plain reserves gives confidence. In the woods of Maine and Michigan, among the mountains of Colorado and California, upon the prairies of Illinois and Iowa, in quiet unseen places, characters are forming which are like trees planted by the rivers of water; victories of righteousness are being won which are more than silver and gold; and the whole great kingdom of truth, peace and love is growing as the cornfields grow in June—we scarcely know how; first the blade, then the ear, and at last the full corn in the ear. No man adds a cubit to his stature in a day, nor to his character. The world does not gain its entire righteousness by leaps and bounds. The kingdom comes by almost imperceptible advances all along the line. Men are finding that the way of the transgressor is hard, and are turning into another road. Serious people are learning that God made them for righteousness and for himself, just as men make locomotives for the two-steel rails—to leave the track means ruin and death. Wholesale industry, the spread of intelligence, the enriching of the home life, and the reasonable, practical, helpful presentation of the religion of our Lord—these are the forces that are at work in seven thousand inconspicuous communities, here and there, and all over the land, making certain the final victory.

I have praised the reserves, but why have not they counted for more? Why did Elijah overlook them? They were inconspicuous, but possibly there was an additional reason. Their goodness in many cases is negative rather than positive. The seven thousand "had not bowed the knee to Baal." But perhaps they had not bowed the knee at all, or

only in a faltering way. Where were they all when Elijah stood alone on Carmel against the four hundred and fifty false priests? They were scattered through Israel, but some lived near enough to have been on hand. How it would have reassured the old prophet if several hundred of them had come forward and knelt beside him when he prayed for the fire to fall upon his altar! A minister is always reassured when he enters his pulpit and looks into the faces of his loved and trusted members. No matter how great the congregation, how many unbelievers, how many sinners, how many strangers are present, he is reinforced for his work of preaching the gospel by the thought that all these members are with him as he undertakes to reach human hearts. They all knelt down before they came to church and prayed for him and for his message. They would have been ashamed to look him in the face without having done that much for the helpfulness of the service. If the prophet could have seen on Carmel a company of the faithful bowing their knees to the Father, that he would grant his servant to be strengthened with might by his Spirit in the inner man, he would have risen to his work with the strength of ten.

Positive righteousness is in demand. Some people learn the Ten Commandments in their childhood and stop there. They never worship idols nor take the name of God in vain; they do not steal, kill nor commit adultery. But that is not Christian character any more than not bowing the knee to Baal was the useful service of Jehovah. The Ten Commandments are all negative but one—even the command to keep the Sabbath defines the keeping, as not doing any work; there is no mention of worship, service, instructing others or doing deeds of charity. Honor thy father and thy mother is the only positive command. By this time we ought to have advanced beyond the mere keeping of a collection of "Thou Shalt Nots."

I intend to preach sometime on "The Ten Commandments of Christ." They are not collected in one place—the Ten Commandments of old were not collected and arranged as we find them in the twentieth of Exodus until long after Moses was dead and gone. It is easy, however, to select ten of Christ's commands that are cardinal. They, too, might be divided into two tables, one defining our duties to God, the other comprising our duties to men. They ought to be written on no tables of stone, but on the living tables of the heart.

Let me suggest them. "*Repent.*" It was one of his first words. The world is wrong: it must turn around; it must face toward God. "*Follow Me.*" The following implies trust, obedience, committing the life to Him, and shaping one's conduct according to his spirit and method. "*Seek first the kingdom.*" The dominant purpose in life must not be the gaining of personal happiness or security, but the establishment of that new order of righteousness, peace and love, suggested in the word, "kingdom." "*Ask, seek, knock.*" The individual life must be constantly reinforced through companionship with the divine. "*Receive ye the Holy Ghost.*" Without that endowment of power from on high, who would be sufficient for these things?

"*Be reconciled to thy brother.*" Peace with God demands peace with men. We are forgiven only as we forgive. "*Go and do thou likewise.*" The picture of the Good Samaritan rises before us, and the same personal, neighborly, self-sacrificing service is demanded of us. "*Do unto others as ye would that others should do unto you.*" This rule applies universally, and is neither wooden nor iron, as many rules are, but golden in quality and value. "*Love one another.*" All right conduct issues from the heart. The supreme test of discipleship was, By this shall all men know that ye are my disciples if ye love one another. "*Make disciples of all nations.*" It was his last word. Our sense of the gospel's value joins with his command in making it imperative that we should impart until no corner of the earth is left unblessed.

Take them together! If the ancient reserves, who were merely "not bowing the knee to Baal," had all bowed to Jehovah, the victory might have been more gracious and permanent. If the modern reserves, who were only keeping the ten negative commandments, should begin to keep the ten positive ones, such a blessing would be poured from the open windows of heaven that Christendom could not contain it! Repent; follow me; seek first the kingdom; ask, seek, knock; receive ye the Holy Ghost; be reconciled to thy brother; go and do thou likewise; do unto others as ye would that they should do to you; love one another; make disciples of all nations—what Christians we should have if these words were obeyed!

It is no whim of mine. Jesus said, "If ye love me keep my commandments; he that hath my commandments and keepeth them, he it is that loveth me. If ye keep my commandments, ye shall abide in my love." These are the words of our Lord. No one has repealed them; no one can. We forget their absolute authority and their claim upon our obedience. We have sometimes explained them away or evaded them by metaphysical or ritualistic devices. Faith has been supposed to relieve us from the necessity of obeying Christ's words; whereas faith is to bring that renewal of heart and that moral vigor which will enable us to obey them. If the reserves who hold a negative position, not bowing the knee to Baal, not stealing, killing, nor

committing adultery, could advance to the positive one of keeping the commandments of Christ, there would be joy in heaven, as the Captain of our salvation saw the new and mighty army he would lead!

The victory that would be won by the calling of the reserves into positive, effective service can only be faintly imagined. It would result, not only from what they would do, but from the reviving effect of their coming, upon those already in action. I have heard soldiers describe the result of bringing out fresh troops, reinforcements that had been in reserve. It was not alone that so many more guns were being fired, so many more bayonets being fixed for a charge; the whole army that was being driven back rallied. Lines that were wavering, steadied. Men hesitating whether to go on or run away, stoutly faced the front. Tired muscles straightened out and moved with a snap. The very shout of prospective victory that leaped from the lips of the fresh troops was caught up by throats dry and parched, until the field rang with the note of triumph. If those who have named the name of Christ and have departed from open iniquity should really come forward into action, as praying, giving, working, loving Christians, again there would come a sound from heaven as of a mighty rushing wind, and the thrill of life that would quicken the army of the Lord would be like the Day of Pentecost repeated and enlarged to meet the increased opportunities of the Christian host.

In every church there are some who can pray. It is a benediction to have one of them kneel at your bedside when you are sick. The mercury in the prayer-meeting rises five degrees when one of them takes part. Their pastor feels a strange uplift and new sense of power, when they make him a subject of special prayer for a week. But suppose that all those who now "say their prayers," or who, perhaps, forget to say them, should really begin to pray! If the whole host of professing Christians should wait upon God in earnest, what victories would be won over cold hearts; what a potent sense of the divine would fill all the churches where we are sitting!

In every community there are those who give. Their ready generosity has overburdened them, and has furnished an excuse to the close and the lazy. If any demand arises, these generous souls are sought out at once. Suppose the reserves began to give! Suppose they rose even to the level of the old Jews, or of the modern Mormons, and gave a tenth, keeping systematic accounts! Count out the few who, for special reasons, cannot obey that ancient rule—these would be more than counterbalanced by the gifts of those who ought to go beyond a tenth, making thank-offerings in addition to paying their debts to the Lord. If all Christians should give a tenth to religion and charity, what victories would be won over want and need! The homes for the orphans and aged, the hospitals, the social settlements and associated charities, the societies that educate and Christianize the Negro, the Indian and the Chinese in our land, the home and foreign missionary boards, would all find themselves rejoicing with overflowing treasuries. The bringing-up of the reserves to a Scriptural standard of benevolence would banish the debts of our societies, and would make the hearts of all those to whom our Lord bade us minister leap for joy.

The proportion of men in our churches is shamefully small. The mother of Zebedee's children, petitioning the Lord on behalf of her sons, is there, but Zebedee himself is often fishing or hunting, or up to his eyes in the Sunday paper. If there is further decrease in the number of men, our churches will begin to look like afternoon teas. Men who are not Christians will think they would feel out of place among so many women, and will stay away.

Do you men realize your power and responsibility? My name on a check would not draw very much money out of any bank in Oakland. But if I can bring my check down and get one of you to endorse it, the presence of your name there, with mine, would enable me to draw a thousand, ten thousand, in some cases a hundred thousand dollars from any bank. Your influence in religious work will add up in the same way if you will put it forth. Your name across the message I deliver aids me in reaching other men. Your presence here regularly on Sunday tells all your acquaintances that it is worth a man's while to be in church. Your repeating to a friend some truth that seems to you soundly and helpfully stated extends our opportunity as a church to win men to Christ. A pastor is constantly inviting people to come; and if you endorse his effort as men by writing your names with his, in your united and individual efforts to bring others under the influence of the gospel at every communion season there will be "numbers both of men and of women" confessing their faith in Christ and enrolling themselves in his service.

How much it would mean if every man, woman and child who believes in righteousness, as it was taught and lived by Jesus Christ, would stand upon his two feet, don the uniform of some regiment—whatever church meets his needs best—and begin to keep step with a certain company of Christians in definite and organized effort! If those reserves could be brought out and lined up on the rock of personal loyalty to Christ, the gates of hell would not prevail against them.

Those must needs be well kept that have the Lord for their keeper.—[Matthew Henry.

What Does Peter Teach about the Inspiration of the Bible.

By Prof. R. R. Lloyd.

No one who loves the teaching of the Bible can be indifferent to this theme. Since the days of the Reformation much stress has been laid upon the teaching of Peter respecting this subject. In this, and in another paper, I shall examine this teaching with reverent care. This examination will assume that the addresses recorded in the Acts represent accurately the thought of Peter.

The address of Peter before the election of Matthias contains the following words: "It was necessary that the passage ("this Scripture," A. V.) which the Holy Scripture spake before through the mouth of David concerning Judas, * should be fulfilled."

The reader observes that I have dared to depart from the translations which are found in the Authorized and Revised Versions. The Authorized Version reads "This Scripture," as though the Greek word, which is translated "Scripture," was a proper name. Those scholars and ministers who build their theology upon this version accept without question this opinion. The Revised Version has corrected two of the errors of the older version, by translating the Greek, "the scripture." By the substitution of the small letter "s" instead of the capital "S," the modern scholars have explicitly taught us that they believe that the word is not a proper name. Are they right?

A few years ago, in an Eastern city, I asked an audience, "What does this word 'scripture' mean in this verse?" At once several voices answered, "The Bible." Others said, "The Old Testament;" others cried, "The Book of Psalms;" while a more scholarly voice spake clear, "The twentieth verse of this chapter, or, at most, the twentieth and twenty-first verses." "Here," said I, "we have four different answers; but only one of them can be correct. Which of them owns this honor? Can the word denote the whole Bible?" "No," was the prompt words of a dozen throats. "Why?" "Because the whole Bible was not 'spoken through the mouth of David. The whole Bible was not spoken concerning Judas. This is 'the Scripture spoken through the mouth of David concerning Judas.'" To this the vast audience agreed. "Can it denote 'the whole of the Old Testament?'" was the next question. Promptly the low answers from every direction came, saying, "No." "Why not?" "For the same reasons as before." "Can it denote the whole Book of Psalms?" Several voices answered, "No." "Why not?" "Because all of the Psalms were not spoken through the mouth of David; all of them were not about Judas." To this answer there was no objection. Again I asked, "Can this word 'scripture' denote the whole of the two Psalms from which the quotations of Peter are taken?" The answer "No" came from a few voices, who supported their opinion by saying, "The whole of these two Psalms were not spoken concerning Judas; while this is 'the Scripture concerning him.'" To this answer there was no objection. In this way, by the process of elimination, we were all, over four hundred persons, brought to believe that the word "scripture" denoted only the citations found in verses 20 and 21.

No sooner had we reached this conclusion than a very prominent lady missionary arose, and said, "Professor Lloyd, you have destroyed my theory of inspiration." At once she received the answer, "I have said nothing about inspiration; I have only asked questions, received the answers of the audience, and approved the same." She replied that what I said was true, nevertheless her theory of inspiration had gone, because she had been taught, as thousands are to-day, that this verse teaches that the Holy Spirit is "the author of the Old Testament."

If this word "scripture" denotes only these quotations, then the best translation of the Greek word is "passage," because the word "scripture," in our day, has no such signification. With us it is a proper name of the Bible, or of a part of it.

Observe that Peter is referring to the thought of the Spirit in its *oral*, rather than its written form. The words, "*Spake through the mouth* of David," show this clearly. These oral words were, at the time Peter spoke, found in written form; hence he uses "The writing (passage) which the Holy Spirit spake through the mouth of David." This verse does not therefore teach that the Holy Spirit had anything to do with the writing of these Psalms. It does, however, emphatically teach that Peter believed that the originator of the thoughts which are her cited was the Holy Spirit.

The thought of this passage is in full harmony with that verse in II Peter, "No prophecy was ever brought by the will ("desire") of man; but men spake from God as they were borne ('moved,' R. V.) by the Holy Spirit" (1: 21).

The relation of the Holy Spirit to David, through whom he spoke, is too vast and difficult a subject for present discussion. A later paper will discuss this. From the present study two thoughts are learned: first, the word "scripture" denotes here only *a passage*; second, the thoughts of this passage are the thoughts of the Holy Spirit.

More dear in the sight of God and his angels than any other conquest is the conquest of self, which each man, with the help of heaven, can secure for himself.—[Dean Stanley.

The Home Missionary Problem in California.

By George C. Adams.

While we are interested in the coming of the kingdom in all the world, our special duty and privilege are right here. We are set to work out the salvation of California. As Congregationalists we have a first duty to those who believe as we do, and who are trying to plant and sustain our kind of churches. We believe our polity can be worked anywhere by people who are Christians, and who are willing to use common intelligence about the Lord's affairs. We have a large number of churches that have not yet reached sufficient strength to allow them to get along without a helping hand from outside. Some of these churches are in communities where no other gospel message is given, and if they were withdrawn the residents would be without church privileges. Others are in centers of influence where we can reach out and do a great deal of good in the future, if we can only make the central church strong enough to furnish thoughtful people an example of what a church ought to be; but first a period of strengthening must come, and the church must be made equal to its opportunity. This involves help from without for a time, and perhaps in large sums. Here is a chance for good investment that will bring many times the principal in gifts in the future.

One church in the interior a few years ago received $2,500 from the Home Missionary Society in two and a half years, towards its pastor's salary; that help made its existence possible; that church is now one of the strongest in the city, and has more than paid back what it received in its gifts to the Society and to weak churches about it. That was a good investment of missionary funds, and commends itself to all who have known the circumstances. We have several fields hereabout that ought to be treated in the same way; they will live at the same poor dying rate until they are so treated, and the only reason we hesitate is the lack of funds. We are a great state, full of wealth, and some of it is in the churches; nearly all of our people are living in some degree of comfort, and are doing what they can to help in religious work. We ought, as a denomination, to care for our own weak churches, without drawing at all on the Society at the East. We could easily do so if all would study the situation, and do their part.

During the next two months many of our churches take their annual offering for the Home Missionary Society; it ought to be the largest ever yet taken. Our gratitude to our Father for the abundant outlook in material things in this opening of the year ought to lead us to give as never before. Our churches at the center about the Bay are beginning to see the value of concerted effort. Differences and misunderstandings are gradually giving way, and we are going to be able to see that we are one in a different sense from any other denomination. Now is the time for all in every church to show their loyalty by piling up an annual offering that shall make self-support for Northern California next year an assured fact. The success of this effort lies largely with pastors; let the matter be advertised from the pulpit and in every other way; let the excellent Catechism of Superintendent Harrison be circulated; give the people the facts, and trust them to act intelligently; take the offering in such a manner that every one will feel a special duty in the matter, and look after the smallest amounts as well as the largest. Other causes will have their turn later, but just now it is Home Missions, our Home, and our Missions, and much is at stake. "What shall the answer be?"

Concerning Coffee Saloons.

Editor Pacific: Your article on "Coffee Saloons," to be opened at San Jose, will, no doubt, attract the attention of your readers, and prove of more than passing interest to lovers of temperance and haters of the saloon and its attendant evils. The plan is apparently an excellent one. Its chief object seems to be to prevent people from coming into close contact with the tempter, and an ounce of prevention is said to be better than a pound of cure. So is an ounce of experience better than a pound of theory. And because I am face to face with an institution similar to the "coffee saloon," and can see its results from day to day, I want to give you a few facts.

This place was opened several years ago. No labor and no expense was spared in fitting it up. There were temperance drinks of all kinds, cheaply and attractively served. There was a good reading room, with an abundance of good literature. There were billiard tables and other games provided; also, an excellent gymnasium was added. Everything seemed to be complete. Even many of the men for whose special benefit it was established had largely contributed toward its furnishings. Surely, here was every reason to hope for success. But the result?

Well, those who frequented it most, even when it was a novelty, were those who needed it the least, such as could, under no circumstances, be tempted to enter a saloon. At first, a few others came, but the place could offer no lasting attractions for men who loved stronger drink and gayer company. And now, to make a long story short, there are all around us sad and bitter complaints from parents that their boys received their first lessons in gambling at those innocent-looking billiard tables, and that the place has proved

a veritable stepping-stone toward the saloon. Nor are these idle complaints.

The writer of this has no desire to discourage the opening of coffee saloons or anything of the sort. God forbid! But a gentle reminder of our Savior's pertinent query cannot be out of place here—"How can Satan cast out Satan?" *X.*

From Japan.

Dear Pacific: As an illustration of how the tides cross each other here, let me say that just as the great American Tobacco Company have perfected a trust here, which absorbs all the leading tobacco firms in Japan, with a capital of ten million yen, half foreign and half Japanese, so as to control the tobacco trade in Japan, the Japanese government have passed a law forbidding the use of tobacco in all the schools of the empire. A student from the Normal school in Kyoto was at my house yesterday, and he told me that on last Friday all the teachers and students in that school made a bonfire of their pipes and tobacco pouches, and have stopped the use of the weed.

As an example of the way students in Japan are crowded, let me say that the students in the Normal school have six hours recitation or lectures every day, five days each week, and four on Saturday. Besides this, they have to get up at four a. m. each morning, and spend an hour or more in fencing. Their system of education develops some things, but I fear it does not develop independent investigation and study. Sincerely yours,

Kyoto, Feb. 5th. *J. D. Davis.*

P. S.—The plague seems to be stamped out of Japan. There have been no new cases for nearly a month. Of over sixty cases all but two or three died. *J. D. D.*

The Blessedness of Giving.

There is that scattereth, and yet increaseth; and there is that witholdeth more than is meet, but it tendeth to poverty.—Proverbs, xi: 24.

Some professors spend more money for oysters each year than for the missionary cause; others give more for tickets to lectures, concerts, new bonnets, etc., than to the preacher. They are always of the kind who complain the most about the church, the quality of the sermons, and the coldness of the membership. Giving nothing, or but little, for the Lord's cause, they find life an awkward thing—seldom paying with promptness their debts or accumulating property.

As with individuals, so with churches. In refusing to give they bring barrenness and deadness on themselves. Said an eminent layman once, making a platform missionary address: "I have heard of churches starving out from a saving spirit; but I have never heard of one dying of benevolence. If I could hear of one such, I would make a pilgrimage to it by night, and in that quiet solitude, with the moon shining and the aged elm waving, I would put my hand on the moss-clad ruins, and, gazing on the venerable scene would say, 'Blessed are the dead who die in the Lord.' "—[Preacher's Lantern.

Perfect Peace.

Peace, perfect peace, in this dark world of sin!
The blood of Jesus whispers, Peace within.

Peace, perfect peace, with thronging duties pressed!
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrow surging round!
On Jesus bosom naught but calm is found.

Peace, perfect peace, with loved ones far away!
In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future here unknown!
Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours!
Jesus has vanquished death and all its powers.

It is enough: earth's struggles soon will cease,
And Jesus' call to heaven's perfect peace.

—*Bickersteth.*

"When Erin Again a Nation Shall Be."

"When Erin again a nation shall be,
And the nation's heart shall beat
To the tread of a people joyous and free,
In the crowded prosperous street!
When save the nation, it owns no lord,
Then the harp shall sound for Erin restored!"
When Erin again a nation shall be,
Will the nation be righteous then?

And the nation's deeds—the deeds shall they be
Of unselfish, high-soul'd men?
Shall we see no more of our factions' strife?
Shall rancours and hatreds no more be rife?
Can you say to the troubled sea, "Be still"?
Can you soothe the envious breast?
When you get for the Saxon's your own sweet will,
Shall the nation then have rest?

Will the slaves of sin and madness be free,
When Erin again a nation shall be?
'Tis not born of battles, nor born of laws,
The freedom that we should love;
'Tis born in the throes of no earthly cause,
But is born, yes!—"from above!"
'Tis the gift which the Son Himself shall give,
When the dead shall hear his voice and live!

—*S. Andrews, M.A.*

The effects of hunger when prolonged are found by Prof. Lassignardie to be much like those of drunkenness. At first the intellectual powers become unusually active and the imagination runs wild, then there is a change to excitability, selfishness, cruelty, and weakened faculties.

The number of roses seems to be enormous. Prof. Gandover enumerated 798 species of Europe, the Orient, and the Mediterranean basin, two years later adding 95 new discoveries in France alone!

Woman's Board of Missions for the Pacific.

President ..... Mrs. H. R. Jewett
2511 Benvenue Avenue, Berkeley.
Treasurer ..... Mrs. S. M. Dodge
1275 Sixth Avenue, Oakland.
Home Secretary ..... Mrs. C. B. Bradley
2639 Durant Avenue, Berkeley.
Home Secretary ..... Mrs. W. J. Wilcox
576 East Fourteenth Street, Oakland.
Treasurer ..... Young Ladies' Branch
Miss Grace Goodhue, 1722 Geary Street.

Quarterly Meeting of W. B. M. P.

An all-day meeting of the Woman's Board of Missions for the Pacific will be held in the Third Congregational church, San Francisco, Fifteenth street, between Valencia and Mission, on Wednesday, March 7th, beginning at 10:30 o'clock, with an afternoon session at 1:30 o'clock.

The program will include an address by Rev. J. C. Dorward of South Africa, who will exhibit African curiosities.

Mrs. A. P. Peck will speak of recent persecutions in China; and letters will be read from our missionaries in Micronesia and India. A half-hour will be devoted to the memory of Mrs. Mary A. Logan.

At the noon hour lunch will be served at fifteen cents a plate.

Letter from China.

Extracts from a letter written by Rev. C. R. Hager of Hongkong:

"My autumnal letter still remains to be written, and for some reasons I should prefer not to write it, as it is one series of trials and difficulties. Still, it is wise sometimes to look upon the shady side of mission work. Yet, even amid our afflictions we are enabled to praise the Lord for some seventy additions to our numbers since my last letter was penned.

CHEUNG SHA TONG.

"The work here has been much hindered by the Catholics, so that only one was received at our last communion, but he is a graduate of the first degree. The Girls' School is only doing moderate work, but two Bible women have been present in this region, and we trust that their work will bear fruit. Both of them have had their feet unbound, and are members of our Sam Kap church. For the last two years they have been studying in Canton, and this is their first missionary tour. One of them showed me her unbound feet, as she was suffering pain. I was much moved at the barbarity of this custom, for one of her toes was literally dead and all out of shape. It is sometimes worse to unbind the feet than to allow them to remain bound. The feet of the country women are, however, never bound very small, so that they can be unbound with ease.

"Two of our Chik Shui members have lost their wives, and one of these women was a Christian, who, with her three children, received baptism last year. The mother-in-law is very bitter against Christianity, and now will not even care for her grandchildren. It was a pitiful sight to see a young lad of eight or nine years carrying his sister of one and one-fourth years on his back, while his other sister of four years was trudging by his side. The father is our chapel-keeper, and now he has no resource but to take the children to the chapel, and it is here that I spent a night with them. It was impossible to sleep much, for the little waif cried for its mother that was already lying beneath the sod. Rice gruel is hardly a substitute for milk, and so the little one's hunger is hard to appease. The father has no money, and so wishes to give one or both of the girls to Christian families, to be reared as their own daughters. The only gleam that lights up the dark picture is that the mother died peaceful and believing in Jesus. Steps are being taken to have the little ones cared for.

"On my last visit to Sham Tsing I baptized the preacher's boy, who seems to have been really converted. Shortly after he went bathing with the other boys of the school and was drowned. Since then not one of the boys has been to our school that was held in our chapel, and, of course, this has been a hindrance to our work. Let any member of a Christian family die and immediately the Chinese lay it to the fact that they are Christians. The father of the drowned boy told me that the mother was deeply affected by the death of her boy, for before his conversion he had been quite self-willed and disobedient, but after he had received baptism there was a complete change. No wonder the mother should grieve and say, 'Why has the Lord taken from me my boy when he was just beginning to be good and to bring me my rice!' Poor mother, there are others who have asked the same question, under similar circumstances. The mother has since become a Christian, but she still grieves, while the father rejoices that he has a son in heaven.

NGAN MI SHAN.

"Three persons join us here, one of whom is a girl whose mother and brother are Christians. Some of the heathen tell the mother that if her girl becomes a Christian no one will want to marry her, and she must be content to have some poor man. She is already fifteen years of age, and in three years more she ought to marry, according to Chinese idea. Now, this is a girl that ought to be sent to school for the next two or three years, but the mother, a widow, is poor, and I cannot build chapels, engage preachers, etc., on $800 a year, the sum the Board gives me. A heathen woman wants to become a Christian, but

she is still afraid to take the step, for the villagers threaten to drive her out of the village if she becomes a Christian, or will not permit her to return to the village when she goes home. One of our recent Sam Kap converts went home to visit her parents, and they would not allow her to enter the village. Do you say that Chinese Christians have nothing to bear the name of Christ?"

The President's Canteen Ultimatum—What Next?

By Rev. Wilbur F. Crafts, Ph. D.

(Supt. of the Reform Bureau, Washington, D. C.)

At last President McKinley has given to Christian citizenship his ultimatum on the canteen. To a delegation of W. C. T. U. leaders, on February 12th, he said that the interpretation of Attorney General Griggs "must be accepted as final," and added, "Whenever Congress shall speak in plain terms on this subject, this part of the Government stands ready to execute the law." During the interview he also said, showing that he would not himself favor such a law, that the evidence showed that providing beer and light wines in "canteens" had been a benefit rather than an injury to the soldiers, by keeping them from worse places. He does not seem to have heard that the three chief British generals had proved the practicability and value of army abstinence, nor yet of President Schurman's lament over the common drunkenness of our soldiers.

The day following the ultimatum The Reform Bureau arranged for a hearing on the Spalding bill (H. R. 5457), drawn to meet the hair-splitting objections of Mr. Griggs. Until the President distinctly refused to carry out the people's will, most of the anti-canteen leaders felt that all petitions this year should be sent to him, but now they will appeal to Congress. They hereby ask that petitions, but more especially letters, be sent swiftly to Congressmen and Senators in behalf of the Spalding bill, or the Grote bill (H. R. 1060), which last includes, with canteens of army and navy, those of soldiers' homes, and also liquor-selling in immigrant stations and other government buildings. The nearly unanimous vote of the last Congress against "canteens," and the response of this Congress to even the petitions of women in the Roberts' case, remove every doubt that petitions and letters are efficacious, if numerous enough. (The Reform Bureau will supply petition pattern to all who apply with stamp.)

The President should also be appealed to, not any longer as to "canteens," since he has closed his record on that, but rather with reference to the increasing American saloons in our new islands, all of which he now controls, and some of which he is expected to govern by military authority for some years to come. Let him be asked to reduce the liquor traffic in the islands at least to such an extent that there will be no more saloons and no stronger liquors than when our flag was raised as a symbol of civilization. It is a good time to recall that the beginning of the end of slavery was the fight over its extension to new territories. Not less important is it that the President's now completed record on the canteen should come to judgment in the court of Christian citizenship, whose nine millions of votes are less respected, because of their excessive meekness, than the half million votes of the liquor traffic, which insist on consideration. Mr. Griggs' new net of sophistry about the President being "compelled to enforce the law as interpreted," should ensnare no one. Even Mr. Griggs' interpretation only *permits* canteens. No law ever *required* them. By such an order as that with which Secretary Long suppressed them in the navy, President McKinley could manifestly have done the same thing in the army. What are we going to do about it?

Begin To-day.

Is there nothing that Christ, as your friend, your Lord, your Savior, wants you to do that you are leaving undone to-day? Do you doubt one instant, with his high and deep love for your soul, that he wants you to pray? And do you pray? Do you doubt one instant that it is his will that you should honor and help and bless all men about you who are his brethren? Are you doing anything like that? Do you doubt one instant that his will is that you should make life serious and lofty? Do you one instant doubt that he wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that his command is for you openly to own him and declare that you are his servants before all the world? And have you done it? These are the questions which make the whole matter clear. No, not in quiet lanes, nor in the bright temple courts, as once he spake, and not from blazing heavens as men sometimes seem to expect—not so does Christ speak to us. And yet he speaks! I know what he—there in all his glory—he, here in my heart—wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is his voice that tells me.—[Phillips Brooks.

Naturalists tell us that there is a flower in South America, which is visible only when the wind blows. The shrub belongs to the cactus family, and the stem is covered with warty-looking lumps in calm weather. These lumps, however, need but a slight breeze to make them unfold large flowers of a creamy white, which close and appear as dead when the wind subsides.

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

The Paralytic Healed. (Mark ii: 1-12.)

LESSON X. March 11, 1900.

GOLDEN TEXT.—"*The Son of Man hath power on earth to forgive sins.*" (Mark ii: 10.)

Introduction.

Parallel passages: Matt. ix: 2-8; Luke v: 17-26.

Time: Early in 28 A. D.

Place: Capernaum.

Since the last lesson: Early the next morning after the events of the last lesson, Jesus rising before daybreak went out of the city into a desert place for prayer. Certain of the disciples finding him informed him that all the people were seeking him. The words implied the desire on their part that he should immediately return to Capernaum. But Jesus had not transferred his ministry to Galilee for the benefit of the people of that city alone. "Let us go elsewhere unto the next towns, that I may preach there also; for to this end came I forth" (Mark i: 35-38; Luke iv: 42, 43). Thus began the first circuit through Galilee (Mark i: 39; Luke iv: 42; Matt. iv: 23-25). During his Galilean ministry Capernaum was the centre from which Jesus worked. From that point he would make circuits out through the country. We cannot certainly tell how many of these sojourns and circuits there were, but probably there were at least eight of each. Matthew informs us that Jesus' occupation during this period was teaching, preaching and healing. Instruction, as well as exhortation, was needed, and both of them were enforced by the miracles of healing which were wrought by him.

Upon this circuit took place the healing of a leper, a particular account of which miracle is recorded (Matt. viii: 2-4; Mark i: 40-45; Luke v: 12-16). Doubtless other and just as remarkable cures were performed on this tour, but of them all the evangelists relate in detail only this one, it being a notable example of his marvelous power. These miracles were all primarily meant as a kind of credentials of him who wrought them. They turned the attention of the people to him, and substantiated the claims he made for himself.

Critical Notes.

V. 1. Having completed his first circuit the Master entered again into Capernaum. His return was as quiet as he could make it. We may be sure that there was no movement on his part to make it a matter of publicity. But such an one as he could not remain in quiet. Quickly the news permeated the city. It is always impossible to conceal the presence of Jesus, whether it be in an individual heart or in a church. His presence is always discovered in some way.

V. 2. In those days where Jesus was, the crowd was always sure to go. Unquestionably many were impelled by idle curiosity; while others sought only the external blessings of healed bodies. From Luke we learn that Pharisees and doctors of the law were among those gathered to see and hear him. Theirs undoubtedly was a sinister motive. But that did not prevent the Master's using the opportunity to speak the word, i. e., the gospel, to them. The word "was the announcement that the kingdom of God was at hand, and that repentance and faith were the necessary preparations for it. This word our Lord preached in season and out of season, on the Sabbath and on the week day, not only by means of formal services, but by conversations and precepts and parables and miracles, in public and in private." To the needy crowds who thronged the doorway this word was spoken.

V. 3. Nor was his work confined to preaching, for Luke says that "the power of the Lord was with him to heal." At this juncture four men came bearing a man rendered helpless by paralysis.

V. 4. The crowd was so great about the doorway that approach could not be made there. The construction of the house made another way of approach possible. Generally there was a central court in the Oriental houses, over which was a light and movable roof. Removing part of this, they lowered their helpless friend so that he came down just before Jesus.

V. 5. This act was manifestly one of faith. Had they not believed in Christ's power and readiness to heal, they would not have taken so much trouble to bring the helpless one to him. And doubtless the faith of the four was participated in by the paralyzed one. The act itself was an appeal to Jesus. But what a strange response! Nothing had been said about the forgiveness of sins. Physical healing was sought. But Jesus could see the real trouble in the helpless one's heart. Probably the sins of his young manhood had brought him into this condition. The burden of sin rested on his heart. And how tender that address, "Son"!

V. 6, 7. Jesus' words assumed his right to forgive sin, and that was a function of God. The scribes were present as critics. Here was a place for criticism. Apparently their very manner voiced their protest against Jesus' words, for they did not have time to speak the question that arose in their minds.

V. 8. But Jesus readily understood their attitude toward him and read their thoughts. "This perception was supernatural, and so it is as great a testimony of his divine power as was the healing that followed." To them he propounded a simple question: "Which is easier, to forgive or to heal?"

V. 9, 10. Then, to demonstrate his right to do the former, he performed the latter. Plainly the physical miracle was designed to au-

thenticate his right to pronounce forgiveness of sins. Jesus calls himself the "Son of man" —a title which he alone applies to himself. "It is fair to understand it as giving special prominence to his typically representative human nature, just as the title Son of God gives special prominence to the thought of his origin and authority."

V. 11. His bed was probably a mat or rug.

V. 12. The cure was instantaneous. He who had now for some time been a helpless paralytic rose up before them all and walked. The miracle was a complete vindication of Jesus' assumption of the authority to forgive sins. The effect on the witnesses was natural. They could not refuse to acknowledge Jesus' power. Truly they did see strange things that day (Luke v: 26).

Lesson Teaching in Scripture Language.

1. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. i: 7).

2. "And hath given him authority to execute judgment also, because he is the Son of man" (John v: 27).

3. "Through his name whosoever believeth in him shall receive remission of sins" (Acts x: 43).

Personal Effort.

I remember when in London a friend asked me to go down to the dog market and preach. It is a part of the city where men come to sell dogs and birds. They had fighting cocks there, and were trying to get up a fight. The streets were literally crowded with this class of men, but traffic went right on. My friend said he wanted some one to preach who could get the attention of these men, and he thought if I would go, being an American, I might succeed. Some of them stopped a little while to listen, but I did not get into sympathy with them. One man came up to me with a fighting cock, but I did not succeed in getting any hold on him; but one of themselves, who had been converted a short time before, stood upon a chair and immediately all traffic stopped, a crowd gathered to hear him, and this man, in fifteen minutes, did more than all of us put together. What we want is every man building over against his own house.—[Moody's Sermons.

Atheists have been hitherto like children playing at the mouth of a cavern of unknown depth. They have run in and out, and explored it a little way, but always within the sight of the daylight outside, where have stood their parents and friends, calling on them to return. Not till the way back to the sunshine has been lost will the darkness of that cave be fully revealed.—[Francis Power Cobbe.

Our New Possessions.

The following form of petition is being circulated for signature at meetings where such wholesome action can be introduced:

Resolved, That this meeting hereby petitions the President of the United States, on whom, as commander-in-chief of the army and navy, devolves the full control of Cuba, Porto Rico, Hawaii, Guam, Tuteila, and the Philippines, until such time as Congress shall devise civil governments for them, to issue an order extending to all these islands, so far as applicable, all Acts of Congress now in force in our Territories relating to bigamy, fornication, divorce, bull fights, prize fights, scientific temperance education, and the transmission of obscene and gambling matter by mail and interstate commerce.

Resolved, That we add requests:

(1) That the number of saloons and the kinds of liquors sold in these islands shall at least be so reduced that there shall be no stronger liquors sold and no larger number of drinking places open than when our flag was first raised; and,

(2) That on Sundays such cessation of toil and traffic and public amusements shall be ordered as is required in nearly all of the states of the Union; and,

(3) That Protestant preachers and civil magistrates, as well as priests, shall be allowed to officiate at marriages, as is the custom in our own country, to the end that American institutions may develop such capacity for popular government in these islands as the same institutions have developed on our mainland.

Resolved, That the presiding officer of this meeting and four others selected by him shall constitute a deputation to sign this resolution in our behalf and forward it as a petition in duplicate to the two Houses of Congress, through our Congressman and one of our Senators.

God is a king Father. He sets us all in the places where he wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough for what he wants us to do; and we may always be sure, whatever we are doing, that we can not be pleasing to him if we are not happy ourselves.—[J. Ruskin.

I know of no kingly soul which has not been trained for sovereignty in long and lonely hours. Moses, Paul and John had their meditative years. It is God's way of schooling for grandeur.—[Anna Robertson Brown.

Facts are unanswerable arguments in favor of Christianity.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Rejecting Christ (Mark xii : 1–9).

Topic for March 11th.

This ought to be a meeting of the greatest importance. The theme is the supreme question of human life. Take a few moments to call to mind some of the absorbing matters that require our attention. There are questions of health, of education, of occupation, of companionship and of recreation. But not one of these or all of them together can mean so much to any person as the question of his relation to Jesus Christ. One needs to reflect upon this topic because it is so familiar in sound and repetition that there is great danger that we shall talk upon this subject without such heart impressions as will make our words effective. Rejecting Christ is the crowning tragedy of human experience. There is no crime or vice back of which we may not find possible forgiveness. There is no earthly corruption over which hope does not cast its rays. But the irrevocable rejection of Christ obliterates hope and turns back forgiveness forever. Then "there remaineth no more a sacrifice for sin."

* * *

Beware of the dead-level practice of treating the teachings of Jesus. Christians more frequently "flat" than singers do. It is a common fault in the prayer-meeting, and in the pulpit, too, to "get off the key." We ought always to be sure that we rise to the major strains of exultation when our Lord does; but when he descends to the sad cadences of the minor chords in human life, we must follow him as faithfully there as we do in his notes of triumph. Perhaps the most of us can pour out our hearts in prayer over this topic better than we can reach down to the real depths of it in exhortation. The key of our Scripture reference in Mark this week is not up to the key of our topic. In this twelfth chapter Jesus is speaking to the Jews as a class and as a nation. The implication is too historic, too national and ecclesiastical to stir our minds as the theme ought to touch us. The rich young ruler who went away from his interview with Christ "sorrowful," or the career of Judas, would carry us better down to the solemn undertones of the rejection of Christ.

* * *

It is well to have a "cheerful religion," as people are fond of saying. Perhaps too much stress cannot be laid upon knowing, enjoying and expressing the most joyous phases of Christian experience. An unhappy disciple is a great grief to his Master, no doubt. But it is a wicked violence to truth and a dishonor to our great Teacher in righteousness to attempt to cover the black color with which he has painted sin, with the brighter hues of our defective imagination. The man who, with all his might and main is trying to scrub out the word "sin" from the tablet of revelation, and insert in its place "misfortune," or "heredity," or "environment," is taking upon himself a fearful responsibility. We must not stand on Olivet when Jesus weeps over Jerusalem, and try to hide his tears by touching off a display of fireworks. We must not endeavor to divert the minds of people who have been listening to the words of our Lord in the 25th chapter of Matthew by shouting in their ears the hallelujahs of evolution.

* * *

By all means, then, let the man who speaks on this theme become suitably impressed in his own heart with the awful solemnity of the rejection of Christ. Then let him take some single idea of this subject and devote his energy to impressing that thought upon those to whom he speaks. For instance, men are greatly in need of perceiving *how* Jesus presents himself. He came to earth as our Savior; he rose from the tomb our Lord, as well. So Peter, in his first sermon, declared to "all the house of Israel" that "God hath made him both Lord and Christ." The sin of men is that they are not taking Jesus Christ as their Lord. He is not personally established as the acknowledged and obeyed ruler of heart and life. Men may admire Christ and yet reject him. They may imitate him and still reject him. They may pray to him, but all the while reject him. If he is not our Lord, he cannot be our Savior; if he does not dominate our purposes, he cannot forgive our sins.

* * *

Then, rejecting Christ as being the pivotal point of unhappy destiny is another greatly needed truth. Men are too exclusively educated in the condemnations of society. The evils they avoid are such as the public frowns upon. The world needs a revival in moral code. The code of Jesus should come to the front. Endeavorers ought to put it there. John iii:18 ought to blaze out at this meeting. Men are condemned because they do not believe "on the name of the only begotten Son of God." It is true that a man "is saved by character," but the beginning of character, according to our Lord's word, is giving Jesus the control of our being. The rejection of Christ is the rejection of forgiveness, of hope, of heaven and of sinlessness. (Cf. John iii: 36; I John v: 11, 12.)

If we look down, then our shoulders stoop, but if our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.—[A. McKenzie.

The truth of Christ must be our life-chart.

Home Circle.

Transformation.

JENNIE E. GATES.

I shaped a plan for my life—
A beautiful, fair design;
A smooth, a rose-strewn way, and rife
With pleasures for heart of mine.

God shaped a plan—and lo!
The heaviest burdens I found;
And the way He would have me go
Was over hard, stony ground.

With fretful, complaining soul,
With reluctant steps I trod;
Slighting the love which would control
And lead me to see my God.

Overcome and fainting at length,
In my thorn-hedged, stony way,
Prostrate I reached for a hand of strength—
In darkness began to pray.

'Mid pangs of shameful defeat,
"Father, no longer my will,"
Was all my lips could repeat;
But my heart grew calm and still.

I looked for my burden—and lo!
It quivered with life—and I found
It had shaped into wings; and so
I was borne above stony ground.

"Father, Thy will and mine are one"!
This, this was the song of my soul;
He answered, "My will in thee is done;
In Me thou art perfectly whole."

Rutland, Vt.

A Pathetic Story.

Mrs. E. M. Whittemore tells how baby Louie came to her room early one Washington's birthday and cried out, "O mamma, I want a flag, please." "How much would it cost?" said mamma. "Well, I could buy one for five cents, a very nice one, but," and his eyes sparkled with delight, "Oh, mamma, I could get a b-e-a-u-t-y of a flag for six cents." Reaching for her pocketbook his mother said, "Suppose you get the nice flag and give the extra penny to Jesus for Africa?" The child did not answer, but the little upturned face said that would not do at all and the mother kissed him and told him not to think of what she had said. He went out into the library and through the open door his mother could see him walk round and round the table, his head bent, his brow contracted. Presently he said, "I'm going, mamma." Half an hour later he entered his mother's study with a flag in one hand and the other closed and asked for his small bank, saying quietly, "I want to put my penny in the bank for Jesus, I did not buy the beauty of a flag." Taking the child in her arms the mother said, "Darling, did you do this because mamma asked you?" "Oh, no, mamma dear, I did it for Jesus, because I love him." As he was about to put the penny in the bank she stopped him an instant, saying, "Well, darling, it is only a penny, what can a penny do?" "Why, mamma, couldn't it help to tell the heathen a little tiny bit about Jesus?" The mother said, "Yes, my precious child, a tremendous bit about Jesus. We will commit it to God and ask his blessing on it." They knelt and prayed and in less than six weeks over $64 were added to the penny for the spread of the gospel in Africa. Weeks passed and Easter Sunday the sexton brought to the Whittemore pew a long, narrow box, directed to Louie. It was opened and on a card in an unknown hand were the words, "To the little boy who gave his extra penny to Jesus for Africa." Attached to this were three new one-dollar bills, and the box was apparently full of flowers. When the restless little boy reached home he took out the flowers and made bouquets for each member of the family, until there were only two or three left for himself, but he was happy. Removing the last flower, his fingers caught in a paper underneath, and pulling it out, he discovered there was something else in the box. The string was untied and out fell a beautiful silk American flag. Trembling with pleasure he stood still a moment and then said, "But, oh, mamma, I did not give the penny to Jesus for him to pay it back." The mother replied, "No, darling, he knew you did it just for himself in love." "But, mamma, it is ever so much nicer than the beauty of a flag would have been that I wanted." "Yes, darling, that is like Jesus, he never gives us what we think would satisfy us, but far more, to show how willing he is to please us when we fully trust him." "But just see how he let the penny grow, till it growed, and growed, and growed into the big flag." Then holding the flag in his outstretched hand, and looking at it with intense admiration he said, "And oh, it's ever so much nicer than the one I gave up for him." Here the written record ends, but not the work of God the loving mother began that day when she did not "despise the day of small things."—[Abbie C. Morrow.

Went to Be Shod.

REMARKABLE HORSE SENSE DISPLAYED BY EX-SENATOR DAWES' OLD MARE.

A remarkable instance of horse sense was exhibited at the Russell stables Tuesday, says the Pittsfield *Journal*. They have at that stable a horse which was purchased from ex-Senator Dawes, known as the Dawes mare, and is used on the baggage wagon running from the hotel to the depot.

Tuesday morning the old horse was taken out of the stable and on the way to the depot she slipped on the ice and fell. Again during the morning hours about town the horse slipped on the ice. At noon the horse was unhitched and sent into her stall for her midday meal.

She is never hitched, and when the men-

looked for her to make the one o'clock trip to the station she was nowhere to be found. They searched the stable and streets and finally went to ex-Senator Dawes' house, but the old mare was not to be found.

Toward three o'clock, however, she appeared at the stable trotting in briskly and, looking around, went into her stall.

It was discovered that she had been newly shod, and the employes made inquiry at the blacksmith shop and learned that the horse had arrived there a little after noon and waited her turn for the shoer. The men at the shop knew her and thought she had been left there by some of the hostlers.

The old Dawes mare is making her regular trips to the station to-day with new sharp corks, and she has won the hearts of every stable man by her knowledge of the right thing to do at the right time.—[Our Dumb Animals.

A Carrier Pigeon's Race for Life.

The passengers on the ferryboat Piedmont, from Oakland, Cal., were treated to the spectacle of a speed test between a sea eagle and a carrier pigeon, in which the smaller bird won by saving its life. When the boat was opposite Goat Island, P. H. Schlotzhauer, a pigeon fancier of Alameda, released five birds. Among them was the famous five-year-old-homer, Duke of Richmond, who has proved his right to a title of nobility in more than a score of long distance flights. The pigeons rose into the air and circled several times. Four of them turned towards the east, but the fifth, which was the Duke of Richmond, was seen to flirt and drop toward the Piedmont. Then the passengers made out that the pigeon was being pursued by a large bird. The two birds were at an elevation of 1,000 feet when the chase began, with the carrier a short distance in the lead. As by instinct he dropped straight for the place where his master had released him, and landing upon the ladies 'deck of the *Piedmont*, fluttered through the cabin door. The sea eagle was so confident that it would strike its prey that it did not check its pursuit until within ten feet of the rail of the ferryboat. Then it wheeled suddenly, and hovering about the stern of the boat for a few moments, winged its way back towards Goat Island. Once inside the cabin the frightened bird ran down the aisle until it came to a passenger reading a newspaper. As if sure of protection, it fluttered up to his side and perched on the arm of his seat. There it was caught by Schlotzhauer and safely caged.—[San Francisco Chronicle.

A saloon can no more be run without using up boys than a flouring mill without wheat, or a saw-mill without logs. The only question is, whose boys—your boys or mine—our boys or our neighbors?

The Beginning.

BY PERSIS GARDINER.

Whence came the river, so strong and clear,
That waters the meadows far and near?
From a clear little spring,
Like a lustrous pearl,
Where the mosses cling,
And the fern leaves curl,
On the hilltop's height
Bubbling up so bright,
Fed by mountain rain,
Without taint, without stain.

Whence came our Washington, good and grand
Whose name is honored in every land?
From a stainless youth;
From the upright ways,
From the strength and truth
Of his early days;
From a boyhood true,
Pure as mountain dew,
As unsullied a thing
As the clear, hilltop spring.

—*The Youth's Companion.*

Home Courtesy.

Arriving one afternoon at a small town, a speaker was met by the president of the local W. C. T. U., a soft-voiced woman, with a young face under silvered hair.

As the two ladies were riding along the shady street, pupils from the public school began to throng the sidewalks.

At a crossing, a bright-faced boy about ten years old stood waiting for the ladies to pass, and lifted his cap with a courteous gesture and sunny smile.

The hostess leaned from the carriage with a pleasant greeting, and the gray cap covered the brown curls again as they drove on. "One of your Sunday-school class?" ventured the speaker. "No," replied the hostess, "my only son, Harry."

As they approached the home, they nearly overtook a young girl of about fourteen, and a middle-aged man, walking briskly. The man was listening in a deferential way to the girl's merry chatter. At the gate they paused, the man lifted his hat in a parting salutation, as he held the gate for the girl to precede him, then bowing, he passed on, as if hurried, not observing the approaching carriage.

"This is our home; that is my husband going to his office," said the hostess.

"And you have another guest, or is the young lady a caller?" asked the speaker.

"That is Margaret, our eldest child. She and her father are great chums," replied the hostess.

At the daintily-appointed tea-table, the youngest child, a bashful girl of seven or eight years, had the misfortune to drop and break a fragile piece of china. Her face crimsoned with distress, and the violet eyes lifted to her mother's face were large with gathering tears. The speaker winced, dreading discordant notes where all had been harmonious. "I hope they will only send her away in disgrace—poor lit-

tle thing!" her thoughts ran. But even as she thought, with perfect courtesy the mother spoke the same conventional words of reassurance which she would have used had the honored guest broken the cup. Seeing the quivering lip of her cherished child—her guest from God—she added, softly: "Mother knows you are sorry, dearest. Just let it pass, and overcome it," while the father, with ready tact, engaged the speaker in conversation.

The speaker was charmed. That evening, walking to the meeting with another white-ribboner, she could not resist saying: "Your president seems wonderfully blessed in her children."

"Yes, but she has anxieties as well as the rest of us," was the unexpected reply. "Margaret has grown so winning that even the college boys would walk around by the high school to walk and talk with her, until her father quietly happened to be returning from the court-house to his office, past their house, every time. Yes, it does take his time; but he is queer. He thinks that is one of the things his time is for. He thinks it pays.

"Then Harry. Two years ago he was so shy it made him seem really rude; he just *could* not speak to people. And little Madge is still so timid that harshness would be fatal to her. This is our church." The speaker had food for thought.—[The New Crusade.

His First Money.

CHARLES H. DORRIS.

Billy Barlow went home with "a bee in his bonnet"—a kindly bee which kept saying to him: "Billy, boy, you ought to start out gathering honey after such a sermon as you heard this morning."

Dr. Gordon's words had fallen into at least one pair of hearing ears, and his thought into one honest little heart; for the very next day, after school, Billy rang the bell of their nearest neighbor's house. The lady of the house, who had seen Billy coming up the steps, opened the door herself.

"Why, how do you do, Billy?" she said.

"I am pretty well, thank you," answered Billy. "And please, Mrs. Jeffers," he continued eagerly, "have you any work for me to do?"

"Work? For you?" questioned the astonished Mrs. Jeffers. "Has your father failed?"

"Why, no, Mrs. Jeffers!"

"Then why do you want to earn money? Do not your people give you all you ought to have?"

"Yes, Mrs. Jeffers. But—but—"

"But what, Billy? Come in and tell me. Pardon me for not inviting you in before."

"Yesterday," faltered Billy, with red cheeks and downcast eyes, "Dr. Gordon talked missionary to us. And—I want to earn some money for that cause. I've got money, but it's none that I've earned."

"Oh, I see!" replied Mrs. Jeffers. "I see. And you are doing just right. Come out in the kitchen, and we will see what Bridget has to offer. Bridget," she asked, when they had entered the good-natured cook's domain, "have you any work this little friend could do?"

"Nothin'" laughed Bridget, who was one of Billy's best friends. "Onless he be afther scroobin' me floor, an' Oi was jist a-goin' to do that mesilf."

"Could you do that, Billy?" asked Mrs. Jeffers.

"Yes, ma'am, I think so. I play sometimes at scrubbing floor for our Nora."

"Well, Billy, I will give you fifty cents to scrub the kitchen floor; and mind you make a good job of it," laughed Mrs. Jeffers.

"Yes'm," answered Billy, "and I thank you, Mrs. Jeffers."

A moment later the telephone in Billy's home rang, and Mrs. Jeffers called over the wire: "O Mrs. Barlow, come over right away. I've got 'somebody in my kitchen doing something,' to show you." And in a little while the astonished Mrs. Barlow was peeping through the door of Mrs. Jeffers' kitchen.

"Now come into the parlor while I tell you about it," whispered Mrs. Jeffers. "Do you know," she continued, when they were comfortably seated side by side, "that never have I had such a missionary sermon preached to me as the one I just received from dear little Billy. I had thought that we were doing nobly by that cause. But now I feel ashamed of myself."

A half hour later, while the ladies were still talking, the little floor-washer entered the parlor.

"Why—why, mamma, how did you get here?"

Mrs. Barlow, advancing to meet him, received the blushing, faltering lad with open arms. Pressing him close to her heart and kissing him, she whispered:

"My precious little missionary boy! Your first work, and the first money you have ever earned are for the Master. God bless you, Billy!"—[Zion's Herald.

Palaces.

"And there's never a leaf or a blade too mean
To be some happy creature's palace."

When we start out this month for a brisk walk, we want to have two things about us: first, a pair of keen eyes; and second, a small box or basket. Funny things to go together, are they not?

You need the second to carry home what the first discovers, and be sure you do not bring it back empty. Besides, it is very cold work to carry a bunch of twigs, particularly

when Jack Frost is here, there and everywhere, ready to nip at the shortest notice.

Of course, all the larger boys and girls know what a "cocoon" is. The smaller ones may not know that it is the case made by the larva to contain the pupa.

I think I hear quite a chorus of children asking: "What is a pupa? What is a larva?" To make it very clear, let us begin with

THE EGG.

This is the first stage in the life of all insects. Usually the egg is placed by the mother near some food, so that the young may be nourished till it can take care of itself. Then comes

THE LARVA.

This is the second stage. The larva is a worm or caterpillar which hatches from the egg. The larva's business is to eat and grow, till it becomes full size; then it stops, and settles down into a

THE PUPA,

the third stage in the insect's life. The pupa is very quiet, wrapped up often in a case or cocoon spun by the larva all about itself. Although the pupa is seldom able to move about, great changes are going on within; and the fourth stage is

THE ADULT,

or perfect insect. Almost all adult insects have wings. Insects never grow after the adult stage, so do not think a small fly may grow to be a large one, for it can not. There is a very simple reason for this, which I will tell you. When the perfect insect comes forth the wings are full-size, and in such proportion to the body that they can easily bear it in the air. The wings from their structure and material cannot increase in size, so that to serve their purpose, the body must not grow either.

The last or adult stage is generally short. The grown-up insects, which have taken so long a time to grow up from the egg to the larva, from the larva to the pupa, and from the pupa to the perfect form, eat little food, and live only long enough to lay eggs, so that the endless chain may be kept moving.—[Sel.

Abraham Lincoln on Temperance.

Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a greater tyrant deposed—in it, more of want supplied, more of disease healed, more sorrow assuaged. By it, no orphans starving, no widows weeping; by it, none wounded in feeling, none injured in interest. Even the dram-maker and dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. Happy day, when all appetites shall be controlled, all passions subdued, all matter subjugated; mind, all-conquering mind, shall live and move the monarch of the world. Glorious consummation! Hail, fall of fury! Reign of reason, all hail!

And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that Land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory!

A Touching Incident.

A young man and his wife were preparing to attend a Christmas party at the house of a friend, some miles distant. "Henry, my dear husband, don't drink too much at the party to-day; you will promise me, won't you?" said she, putting her hand to his brow, and raising her eyes to his face with a pleading smile. "No, Millie, I will not, and you may trust me," and she wrapped her infant in a soft blanket and they descended. The horses were soon prancing over the turf, and a pleasant conversation beguiled the way.

"Now, don't forget your promise," whispered the young wife as they passed up the steps. Poor thing; she was the wife of a man who loved to look upon the wine when it was red. The party passed pleasantly. The time for departure drew near; the wife descended from the upper chamber to join her husband; a pang shot through her beating heart as she met him, for he was intoxicated; he had broken his promise. Silently they rode homeward, save when the drunken man broke into snatches of a song or unmeaning laughter. But the wife rode on, her baby pressed close to her grieved breast.

"Give me the baby, Millie; I can't trust you with him," he said, as they approached a dark and swollen stream. After some hesitation she resigned her first-born—her darling babe, closely wrapped in a great blanket—to his arms. Over the dark waters the noble steeds bore them, and when they reached the bank the mother asked for the child. With much care and tenderness he placed the bundle in her arms; but when she clasped it to her bosom, no babe was there. It had slipped from the bundle, and the drunken father knew it not. A wild shriek from the mother aroused him, and he turned around just in time to see the little rosy face rise one moment above the dark water, and then sink forever, and by his own intemperance. The anguish of the mother and remorse of the father are better imagined than described.—[Raleigh Christian Advocate.

Let God be your guide in the building of the vessel in which you expect to cross the ocean of life, and enter entirely without wreck. Use no timber that will not bear storm. Never sleep while you skirt the reef.—[Joseph Cook.

Church News.

Northern California.

Tulare.—Ten persons united with the church on the day of dedication—nine by confession.

Richmond San Francisco.—An interesting service was held last Sunday evening, at which the newly-elected officers of the C. E. Society were installed by the pastor, and addresses were made by Messrs. Geo. B. Littlefield, President of Golden Gate Union, and Mr. Alfred Currie.

Oakland Market Street.—Rev. MacH. Wallace surprised and saddened his people on Sunday by his resignation of the pastorate, to take effect March 31st. The unbroken harmony which has prevailed during this short pastorate renders the separation particularly painful, both for pastor and people.

Thermalito.—Special meetings have been held here during the past week by the pastor. Rev. L. Wallace, and there is a renewed interest in spiritual things as a result. The church is planning to purchase a new organ, a very successful social being given for that purpose. Another is announced for next week, when we expect to realize enough to pay cash for same.

San Lorenzo.—Since the coming of F. F. Pearse to the Union church, the congregations have more than doubled. Prof. Meredith of Oakland has been secured as leader of the music, and he has also formed a Choral Society. New hymn books have been purchased; also "Songs of Praise and Delight," for the Sunday-school. The Sunday-school has adopted the Loyal Sunday-school Army method of work, with increased attendance, offerings and study of the lessons. At the close of each quarter, the pastor gives an illustrated stereopticon review of the lessons. The church is finely lighted with new vapor gas lamps, all debts are paid and money in the treasury.

Oroville.—Our pastor believes in sermon courses. He has just finished a course on "The Personal Teachings of Jesus," and now announces two others—a morning course on "The Mission of Christ," based on Luke iv: 18. The sub-titles are: "As Preacher," "As Physician," "As Liberator," "As the Giver of Sight," "To the Chain-bound," "As Ushering in the Acceptable Year." The evening course is entitled, "Lectures on Great Facts in the World's History"—"God," "The Creation," "The Flood," "God's Covenant with Abraham," "The Exodus," "The Captivity," "The Restoration," "The Destruction of Jerusalem." This course is to be followed by one bringing the history down to the present day. The first of both series was delivered on Sunday last, and proved very interesting.

Cloverdale.—Last Sabbath was a good one for the Cloverdale church. In the morning Rev. J. K. Harrison gave a stirring Home Missionary address, which was listened to by a large and appreciative audience. In the evening an anniversary service was held. Thirty years ago our church was dedicated. At the dedication a choir of fifteen voices sang special anthems and hymns, sitting, as was the custom in those days, in the gallery. It was possible to gather together ten out of the original fifteen for this anniversary. The organ was carried into the gallery and the choir took their places as on the opening day. They sang the same anthems and hymns that were used at the dedication. It was a memorable occasion, this reunion. The church was filled and the services greatly enjoyed. Looking at the choir one was reminded of what changes thirty years will work. From young men and women, or of middle age, they now stood gray-headed and all wearing spectacles, but one. Cloverdale will remember this last Sabbath a long while.

Southern California.

Los Angeles Central-avenue. — Special evangelistic meetings are in progress at this church, in which the pastor, Rev. N. L. Rowell, has been aided by Rev. J. D. Habbick of the Third church. A good degree of interest has been awakened. Several conversions are reported.

Los Angeles Third.—The pastor, Rev. J. D. Habbick, gave notice to his church, Sunday, February 25th, that after the close of his services as evangelist at Central Avenue church, he would devote himself entirely to his work as pastor, for he felt assured that the work of his own church needed all his time and strength. He could not fulfill at the same time the work of pastor at home and of evangelist abroad.

Perris.—Four new members were received at the last communion. The pastor, G. F. Mathes, is giving a series of Sunday evening sermons upon "Old Testament Heroes," and by their lives and characters showing the growth of God's chosen people. These are exceedingly well attended, especially by the young people. One of the most noticeable features of the present pastorate is the large increased attendance at the Sunday evening services. Recently the Ladies' Aid Society gave a very successful entertainment. The neat sum of $36.50 was cleared. The program consisted of music by the phonograph, the choir of the church and a lecture on "Joan of Arc" by the pastor.

Avalon Catalina Island.—On the evening of Washington's Birthday, the church gave a

"Martha Washington Partie in ye olde Colonial style." The costuming, in which many participated, was most capably and tastefully carried out. The attendance was large and the program excellent. Miniature hatchets, each ornamented with a spray of Catalina seamoss, were sold as souvenirs of the occasion. The evening netted $25 for the Parsonage Fund. Hard work and self-sacrifice are beginning to tell. The "rustic" is being put on the parsonage this week. Shall we be enabled to go on to the finish without embarrassment? Once more let me ask if there are not some who read these lines who will help us complete a parsonage which will be a credit to the denomination, and show a true realization of its mission on this island. Surely, California Congregationalists will not let this little church, so unique in situation and mission, try to bear alone this building burden. Any gift sent to me as pastor will be promptly and gratefully acknowledged.

Chas. W. Williams.

Notes and Personals.

Bethany church, San Francisco, celebrated the twenty-seventh anniversary of the present pastorate in a very pleasant way last Sunday.

The Congregational and Presbyterian churches of Aberdeen, Washington, have worked so well together for a year that the arrangement will be continued for another year.

The Hon. David C. Bell of Minneapolis gave recently, in the Congregational church at San Jose, a stereopticon lecture on the Holy Land. The Mercury says it was listened to with unabated interest for an hour and a half.

The Oroville Register speaks in very complimentary terms of two lectures given in Oroville by the Rev. L. J. Garver of Haywards last week. The Register is of opinion that he would achieve great success on the lecture platform.

The Brotherhood in the First church of Salem, Ore., has been discussing some interesting questions recently. Among them the following: "Is the Influence of the Lodges Detrimental to the Interests of the Church?" and "The Problem of Enforced Idleness."

The home expenses and the benevolences of the First Congregational church of San Francisco for 1899 were $25,273.67. This church has now cleared its roll of all dead material, and is in condition to show hereafter some net growth, with reasonable additions.

The San Mateo church has a Prayer Circle. The members pledge themselves to pray daily for their church and pastor, for the Sunday-school and its teachers, for the Endeavor Society and the leader of the next meeting and for the conversion of persons whom they may name on the card signed by them.

The attendance and interest in the Park church at Berkeley has increased greatly since Mr. E. B. Bradley took charge. The Berkeley Gazette of recent date says that Mr. Bradley's acceptance of the call has proved a most fortunate thing for the church. There is talk of a more desirable location for the church, and substantial help has been promised toward securing a new location.

The Congregational Church Extension Society at its meeting last week unanimously adopted resolutions expressing deep interest in the amendment to be voted at the next general election to exempt from taxation churches and chapels actually used for worship, and the grounds on which they stand. It urged members of our churches to pay especial attention to this matter, and asked voters to vote for the amendment and help lift a heavy burden from our weak churches.

The Register of Eugene, Oregon, says: "It will be with sincere regret that Eugene parts with Rev. and Mrs. R. C. Brooks. As pastor of the Congregational church Mr. Brooks has endeared himself to his congregation as well as to the people of Eugene, while his estimable wife has been a valuable acquisition to social and musical circles. The church of Oakland, California, is to be congratulated in securing Mr. Brooks, and the very best wishes of numerous friends will go with the popular minister to his southern pastorate."

The Grace Congregational church of Fitchburg, Alameda county, has been incorporated.

Among those who sent letters to President Fisk of Chicago Theological Seminary on the occasion of his eightieth birthday recently was the Rev. Dr. Holbrook of Stockton. In his reply President Fisk said: "I felt highly honored that you, at your age, compared with whom I am but a stripling, should write to me. I thank you for all your kind expressions of confidence and esteem, though I cannot but think that I am undeserving of them. It is a great pleasure to me that, after nearly forty-one years of service in our beloved seminary, you and six others of the charter members of the Board of Directors are still living to enjoy this precious fruit of your labors nearly a half a century ago. I am sure that you builded better than you knew, even though you had great faith in the future of the institution that you founded in prayers and sacrifices and tears. I am sure that it will go down through the ages an ever-increasing blessing to generations yet unborn, and that it will be a great instrumentality in the Providence of God in bringing this world into loving loyalty to the Lord Jesus Christ."

Oregon Letter.

By George H. Himes.

The special meetings at the Ashland church will continue another week at least. The interest is unabated. Pastor Nelson is vigorously pressing his work, without regard to conditions of weather. The people, being interested, attend in goodly numbers. Last Sunday was a field day in good earnest, fine meetings being held, with fully thirty young people and children signifying a desire to take a stand for Christ. At the close of the afternoon meeting twenty-one gave their names to the pastor. In the evening following there was a very solemn meeting, and several young men made a stand for Christ when the invitation was given. There is an excellent spirit among the members of the church, and the conditions are such that a great deal of good may be expected as a result of the efforts of the past four weeks. Mr. Rowley preached for the last time to-day, but Pastor Nelson feels it to be necessary to continue the services and will supplement his own work by such local assistance as may be available.

The Ashland church is manifesting more life than ever before in its history. The Sunday-school, under the superintendency of Mr. Henry Gazley, is superb—that is the right word, and its use is not extravagant. The Christian Endeavor Society is one of the best in the State. Miss Edith Porter is President, with Miss Rosa Dodge, organist, who is a host in herself, not only at the organ, but everywhere else.

Miss Susie Homes superintends a Sunday-school and Christian Endeavor about three miles from Ashland at Bellview, and Pastor Nelson will preach there Sunday afternoon for the rest of the year. The school will be provided with supplies of reading matter by special contributions of Eastern churches and friends to Superintendent Rowley's work.

The Ashland field is an important one, and is the connecting link between California and Oregon Congregationalism; and it is gratifying to know that there is a strong, earnest active man there.

The Sunday-school of the First church of this city is constantly improving from week to week under the able direction of Mr. D. E. Clarke, who began his superintendency January 1st. While comparatively new in the work here, he has had a good deal of experience in the East in the vicinity of the twin cities of Minnesota; and he is making some changes in the customary way of doing things in this school which promise excellent results—indeed, results for good are apparent from week to week in an increasing attendance and in greater interest in all departments of the school.

The First church, Salem, Rev. W. C. Kantner, D.D., pastor, received twelve new members on the 11th inst., some of them being among the leading citizens of the capital city. The hold of Dr. Kantner upon his people and upon the city of Salem in general is growing stronger year by year, and he can easily be counted in the front rank among the ministers or other public men in Oregon, whether in our own denomination, or elsewhere.

Pendleton was the place selected last May for the meeting of the Mid-Columbia Association this year. The exact date was not fixed, but it will doubtless be early in May, as the meeting of last year began on May 2d at Ontario, and closed on the 7th at Freewater.

A neighbor church, the First Presbyterian, had a large increase in its membership—thirty-one in number; all on profession of faith—at its last communion. This was largely the result of personal work on the part of a teachers of a ladies' Bible class—a class of more than two hundred members—Mrs. Ford-Warren, M.D., a very busy woman, having an extensive practice, and yet finding time to do active Christian service in the Sunday-school.

The free library of this city, begun a number of years ago, had a fitful existence until within less than two years, and was a resort, to a large extent, of a class of people who are not of very much account to any people. The surroundings were unwholesome; and the atmosphere forbidding to the average of humanity. About a year ago last August Mrs. Orvilla B. Pratt, late of St. Paul, Minn., was made librarian, and with a change in directors in the right direction the library is coming to be an institution of much merit. The rooms, five in number, in the City Hall, are clean, commodious and well lighted. The city provides these without expense. There are 1,500 volumes of well selected reading matter, largely historical, supplemented by valuable works of reference, in the library; besides files of the current magazines and good representation of the best daily journals may be found in the rooms. To Mrs. Pratt's good taste, discrimination and judgment the change is almost wholly due. She is a member of the First church, and an earnest worker there. The rooms are constantly thronged with a reputable, well behaved class of men, and the visitors per day will easily average 150. The rooms are crowded in the evenings, as a rule, and many are thus provided with a place wherein they can profitably spend their time in self-improvement. Additions to the stock of books is constantly being made, scarcely a week passing without a goodly number of accessions. In general, the work is a most excellent one, and its usefulness is being daily demonstrated.

Feb. 25, 1900.

Washington Letter.

I. Learned.

A fellowship meeting has been held with the Granite Falls church, Rev. Geo. Kindred, of the West Seattle church, Rev. B. S. Winchester of the Snohomish church and Rev. Harry W. Young of the C. S. S. and P. S. assisting during the first four days of last week—18th to 21st of February. Four other churches were invited, and Superintendents Bailey and Greene were expected, but failed to come. It was disappointing to the entertaining church and the people of the community. The pressure of the work from every quarter seems not to let up, and so, with so many calls from many places, it is hardly possible to prevent some disappointments.

The University church, Seattle, has suffered a loss in the death of Mr. J. B. Hewitt, for some years one of its trustees and a large supporter of its work. He was one of the original members of the White River Congregational church, organized in 1877, and, with his family, the only ones to enter into the church at Christopher after the former was disbanded. Mr. Hewitt was sixty-six years of age. His widow, and an only daughter, Mrs. E. H. Alvord, survive him.

Rev. C. W. Bushnell of Kalama has been laid up with a severe cold for three weeks past, and has not been able to conduct their church services during that time. Superintendent Greene preached for him on the 25th. In the afternoon he met with the joint Endeavor Societies, giving them an account of the Alaska Mission, and participating in a brief service, dedicating the new bell which the Juniors had recently secured.

The co-operative work and service of the Congregational and Presbyterian churches at Aberdeen continues a large success under Rev. Mr. Crawford as their pastor.

South Bend is still without a pastor, and of necessity suffers because of the vacancy.

The Berean church, Tacoma, have given up their services and the occupancy of the church formerly erected for the Atkinson church, and turned it over to the C. C. B. S., who have been its owners for some time.

Rev. E. L. Smith of the Pilgrim church, Seattle, invites the Congregational ministers of the city and vicinity to his home on the evening of the 26th.

Eagle Harbor church invites a fellowship for Tuesday and Wednesday, March 6th and 7th. It is hoped there may be a good attendance of the neighboring churches.

Kalama, Feb. 24th.

The Education Society and Dr. Pearsons.

Dr. D. K. Pearsons of Chicago has made an offer to the Congregational Education Society to give $15,000 to the general treasury provided the Society will secure $30,000 from friends of its work, and lovers of the colleges and academies and their thousands of young people. The effort must be made within the present year. The Rev. Charles O. Day, Secretary of the Society, says: "There never was a more welcome endorsement or timelier offer. It is large enough to pay off every arrearage, and to enable the Society, as it longs above all else to do, to give a strong lift to its brave and struggling institutions. It means, with gradual rise in collections, the possibility of a more systematic policy; and the knowledge by the schools of what they can expect, in preparing the year's plans. God bless Dr. Pearsons! His methods have been criticised. They have worked sharp competition, which has told upon none more severely than upon this Society. And yet, what is he doing? He is calling the attention of the people of this country to the fact that to give an advanced and Christian education to the young, the coming leaders and builders, is an effort of supreme importance. He is assuming (and no one can blame him for it) that other rich men and women agree with him, or, at least, they ought to. He says in his pledges (and surely he does not shirk his part): 'I will give, say, one-third of these great sums, if the rest of the country will give two-thirds!' He has already given tens of thousands of young Americans, present and to come, reason to be grateful to him through all their years. Meanwhile, he lives a quiet, unostentatious, economical home life, and is still waiting for the opportunity to enjoy a winter trip to a warmer climate!"

Dedicatory Hymn.

By Rev. E. D. Weage.

Tune, "Mercy."

Grant us, Lord, thy grace to-day,
From our prayer turn not away,
Let thy presence fill this place
With the glory of thy face.

Lord, we give this house to thee—
Thine own temple may it be;
Manifest thyself we pray
Now and in the future day.

Comfort, guide and strengthen, Lord,
Those who listen to thy Word.
Warn, reprove, convict of sin,
Then forgive and make them clean.

Even from this very hour
Gird thy people with thy power,
Fill them with thy wondrous love—
Love which brought thee from above.

Then shall this thy dwelling be;
Here shall men thy glory see;
Till from earthly temples gone,
They shall worship at thy throne.

Tulare, Feb. 18, 1900.

A Tempered Light.

(Zech. xiv: 6, 7.)

Sunlight at noon's height; blinding is this glare light.
No shading, no brooding, no guardian spirit's might!
No song in silent sky; the mountains far away.
I falter, faint-hearted; I fain would gain the Way.

Moonlight—heavenly night! with yearning, soothing, starlight.
I wander not; I fear not; naught can my heart affright.
I hear a distant music, I try to catch the lay;
I hasten, still peering—let come the Perfect Day!

—*W. W. Lovejoy.*

Music in the Soul.

BY REV. F. B. MEYER.

I found myself singing the other day as I was going along Piccadilly. The noise of passing vehicles was so great that I could hardly hear myself, yet there it was; not that I have a singing voice, but that my heart was happy, and so from its depths there came up a song like that of which Keble speaks when he tells of those whose secret souls a sacred strain repeat.

The song of the heart which expresses itself in music, whether harmonious or not, may be produced thus:

1. Keep the heart transparently pure. Do not allow the blurring breath of falsehood or uncleanness to lie upon its surface for a single hour, but, as the tear-water is always cleansing the crystalline lens of the eye, so that no smut or grit can remain there, so let the grace of Jesus Christ, constantly sought, and so constantly communicated, cleanse your hearts and consciences.

2. Cultivate the habit of lifting your heart often into the presence of God, to receive from him some holy impulse, some heaven-born inspiration, and as the sons of God came with shouts at creation and at the incarnation of the Savior, so will they come trooping into your soul with song, making melody like that which they sustain around the throne. As Bengel had it in his favorite motto, when God is in the heart heaven is in the heart and the heart in heaven.

3. Be sure to appropriate some strong and noble thought, the entrance of which will supply theme for reflection as you speed through the day.

4. Let no day pass without studying some beautiful object; a piece of architecture in the street through which you pass to your daily work, the flowers in the flower girl's basket, the sunset in the autumn evenings behind the mist of the great city or in the clear country sky, the color of changing leaves, the pure snow of winter, the flight of the gull, the song of the song-bird; or, if there be no sights in nature to refresh the eye and delight the sense of the beautiful, turn to some book of engravings, or look into the shop window as you pass, that some jewel may flash, some photograph of sea or shore may transport you to nature's shrines, where she reveals herself to those who patiently wait. And, if you look deeply enough, you will find beautiful objects where you would least expect, lovely expressions on plain faces, little acts of kindness—of gutter children to their little brothers and sisters—the heaven, as Ruskin says, in the puddle of water.

5. Be sure each day to do one kind act, something for which you may receive no thanks or recognition, except the reward of that blessedness which the happy-making God shares with his children who imitate him. Let your sun shine on the evil and the good, and your rain fall on the just and on the unjust, and you will have fellowship with God in his blessedness. Read the Beatitudes, and through any one of them as a gateway pass into the City of Blessedness.—[The Christian Endeavor World.

A Child's Sleeping Hours.

The baby should be taught to sleep at regular hours. At first he will sleep most of the time not occupied in feeding. At the age of six the child should sleep ten or twelve hours at night and two hours during the day. Training babies to sleep is simple: Be sure that they are comfortable as to externals, and are well, then leave them alone in a properly guarded crib. After several months' humoring it may be dangerous to leave a child alone, as the little tyrant may work himself into such a rage as to have convulsions or to do himself physical injury; but the young infant may be trusted to "cry it out" in safety, and after the first disappointment is over he will be happier and more contented to take the ups and downs of life uncomplainingly.—[Dr. A. L. Benedict, in Woman's Home Companion.

Girls employed in a New Brunswick department store have organized an anti-slang society. Fifty girls have joined it. The girls do not bind themselves not to use slang. In fact, each will encourage the other to use such expressions, for the more slang the more money there will be in the treasury at the end of the year, and the better time can be provided. Members bind themselves to pay one cent for each slang word or expression used in the hearing of another person. There probably will be some disputes as to what is slang and what is not, but these are to be settled by vote as they arise.

An application was made to the United States Supreme Court last week on behalf of the State of Missouri for leave to file a bill praying for an injunction against the State of Illinois and the city of Chicago to restrain them from operating the recently opened drainage canal.

The Little Quirl on the Crust.

BY SARAH ELMA CHANDLER.

"Now, a piece of pie, if you please, Marie;
And then I guess I'm through.
Your dinner was excellent, my dear,
As is everything you do;
Ah, apple pie! now, that is nice—
And all it lacks, I mistrust,
To make it taste as mother's did,
Is the little quirl on the crust.

"What was it like? Well, let me see—
It was some like a figure eight;
Right on the topmost cover,
Always in the center of the plate.
I've eaten stacks of pies since then,
But to be candid and just,
None ever tasted just as mother's did,
With the little quirl on the crust.

"I remember how Brother Harry
When only a slip of a chap,
Would tease Sister Jane to stop with her work,
And then would climb upon her lap,
And laugh with delight when mother would say,
'Now, sit very quiet you must,
And I'll give you a piece of the dough that's left
From the little quirl on the crust.'

"Perhaps you'll think I'm foolish, Marie,
But the tears will come, as I think
Of the vanished years, and the family ties,
Broken link by link;
Of happy days when joy was complete,
Of air castles crumbled to dust,
Since mother made those apple pies
With the little quirl on the crust."

—*Table Talk.*

"PEOPLE'S KITCHENS."

These "co-operative housekeeping" institutions are said to be having great success in Berlin, Germany. They were started by Frau Lina Morgenstein. She thus states the points of importance pertaining to the scheme:

First—"A large number of people, from three hundred to one thousand, can be supplied with good meals by the use of *one* kitchen and *one* fire. Under proper superintendence, a comparatively small staff, from four to eight persons respectively, can do the work. Under ordinary conditions, hundreds of housewives in hundreds of kitchens are devoting time and strength, oftentimes from lack of knowledge, to the preparation of inferior food at greater expense."

Second—"We secure advantageous purchase of first-rate food products at wholesale prices from taking in large quantities. Not knowing how to select, housewives pay much more for second-class goods."

Third—"We supply well-flavored food prepared from tested recipes on scientific lines to give the greatest amount of nourishment, under the direct supervision of excellent and skilled cooks."

Fourth—"The 'People's Kitchens' so vary the menu that not only the healthy, but the sick, adults, and young children can be readily served with suitable dishes."

To clean a white straw hat. Take all the ribbon off the hat, and brush it well. Then cut a lemon in half, and rub the hat well all over; use the second half of the lemon to finish off. When all dirt is removed, place on a table in the shade to dry.

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It Began with Pains in the Back

Mr. W. J. Juengert, 102 Landon St., Buffalo, N. Y., tells how he was cured by Dr. Williams' Pink Pills for Pale People. He says:

"About one year ago I was suffering a great deal with kidney trouble, and the terrible pains which I experienced in the small of my back almost incapacitated me for work. I tried wearing plasters but they did me no good whatever. In connection with this kidney trouble I was subject to chronic headaches. I was advised to try Dr. Williams' Pink Pills for Pale People. I did so and soon noticed a great improvement, after continuing their use for several months all traces of the kidney trouble disappeared and the headaches became less frequent."

(Signed) WM. JUENGERT.

Subscribed and sworn to before me this 29th day of June, 1899.

W. G. STANTON,
Notary Public.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia rheumatism, nervous headache, the after-effects of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female.

Dr. Williams' Pink Pills for Pale People are never sold by the dozen or hundred, but always in packages. At all druggists, or direct from the Dr. Williams Medicine Company, Schenectady, N. Y., 50 cents per box, 6 boxes $2.50.

IE MODEL PRAYER-MEETING.

1. Short prayers.
2. Testimonies in accordance ith Scripture.
3. Presence of the Spirit of God.
4. A definite thought before the eeting.
5. Preacher must be full of the pirit.
6. Every one take part.
7. Good singing.
8. Special preparation before ie meeting, both on the part of the reacher and people.
9. Pointed and earnest prayers.
10. Ask for what we need.
11. Members of meeting ought pray for each other.
12. Let the people sometimes iggest topics.
13. Preacher ought to be careful selecting Scripture and hymns.
14. Promptness in beginning and nding.
15. Preacher ought to seek power guidance of the meeting.
16. A firm belief in the prayer-neeting as a means of grace.

ONFESSION BEFORE CONVERSION.

I never knew any man to be onverted till he confessed. Cain elt bad enough over his sins, but e did not confess. Saul was reatly tormented in his mind, but e went to the witch of Endor ather than the Lord. Judas felt o bad over the betrayal of his Master that he went out and hanged himself; but he did not confess —that is, he did not confess God. He came back and confessed to the priests, saying, "I have sinned in that I have betrayed the innocent blood." It was of no use to forgive him. What he should have done was to confess to God; but instead of that he went right away and hanged himself.—[Moody's Sermons.

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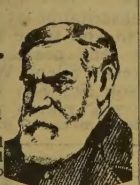

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A PARAGRAPH OF THOUGHT.

Bob Ingersoll says, regarding polygamy: "All the languages in the world are not sufficient to express the filth of polygamy. It makes of man a beast, of woman a trembling slave. It destroys the fireside, makes virtue an outcast, takes from human speech the sweetest words, and leaves the heart a den, where crawl and hiss the slimy serpent of most loathsome lust. Civilization rests upon the family. The good family is but the unit of good government. The virtues grow about the holy heart of home—they cluster, bloom, and shed their perfume around the fireside where one man loves the one woman. Lover—husband—wife—mother—brother — child — home! Without these sacred words the world is but a liar, and men and women merely beasts."

TO MAKE RAISED MUFFINS.

For raised muffins scald a pint of milk and when lukewarm add one teaspoonful of salt and two cupfuls and a half of flour. Beat thoroughly and stand aside until very light —about two hours. Then add the yolks of two eggs well beaten, and fold in the well-beaten whites. Stand aside for thirty minutes, and bake in greased muffin-rings or gem-pans.—[Feb. Ladies' Home Journal.

There is no revelation of Christ except through his people. John had Christ in himself; only by that means could he become the revelator.

All rose-leaves which are to be used for pillows or sachets are improved by having three or four drops of attar of roses sprinkled over them.

POINTING THE WAY.

When a brave admiral in war time goes into an enemy's harbor he knows that the life of every man in the fleet depends upon his skill and courage. It is a tremendous responsibility; and yet he cannot feel it any more deeply and truly than a conscientious physician feels his responsibility for the lives of those who are dependent upon his professional care and skill. He feels that his duty demands more than a mere routine, stereotyped interest in his patients; he feels that his work is a serious matter; that it is often a question of life and death.

"You have my many heart-felt thanks for your kindly advice to me in my sickness," writes Mrs. Claus Nelson, of Pico Heights, Los Angeles, Cal., Box 31, in a cordial letter to Dr. R. V. Pierce, of Buffalo, N. Y. "Also for your book which I received two years ago, and which I could not do without. It is all the Doctor I have had since I got it. I had female trouble and Dr. Pierce's Favorite Prescription, together with the advice given in his book, cured me of five years' sickness. I thought my days would not be long, but your kindness and medicine would not let me die."

For more than thirty years Dr. Pierce has occupied a grand and most unique position for benefiting his fellow beings: As chief consulting physician of the great Invalids' Hotel and Surgical Institute, of Buffalo. Almost countless thousands have sought his services and advice both in person and by letter.

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GLEANINGS.

The will of the pure runs down from them into other natures as water runs down from a higher into a lower vessel.—[Emerson.

Sin is but a bitter-sweet at best; and the fine colors of the serpent do by no means make amends for the smart and poison of his sting.—[South.

Let any one set his heart to do what is right, and ere long his brow is stamped with all that goes to make up heroic expression.—[Charles Kingsley.

There is no poverty, no suffering, very little crime and no strife between capital and labor at the little town of Bolivar, fifty-eight miles from Pittsburg. The two hundred and fifty men who are employed in brick-making have not allowed any saloons there for thirty years.

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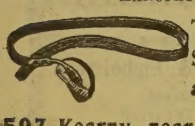

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